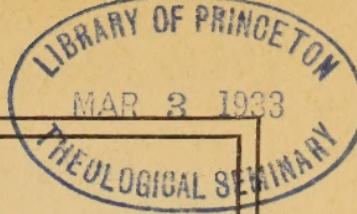


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The person and mission of
the Holy Spirit



THE PERSON AND MISSION OF THE HOLY SPIRIT

BY

GEORGE SOLTAU

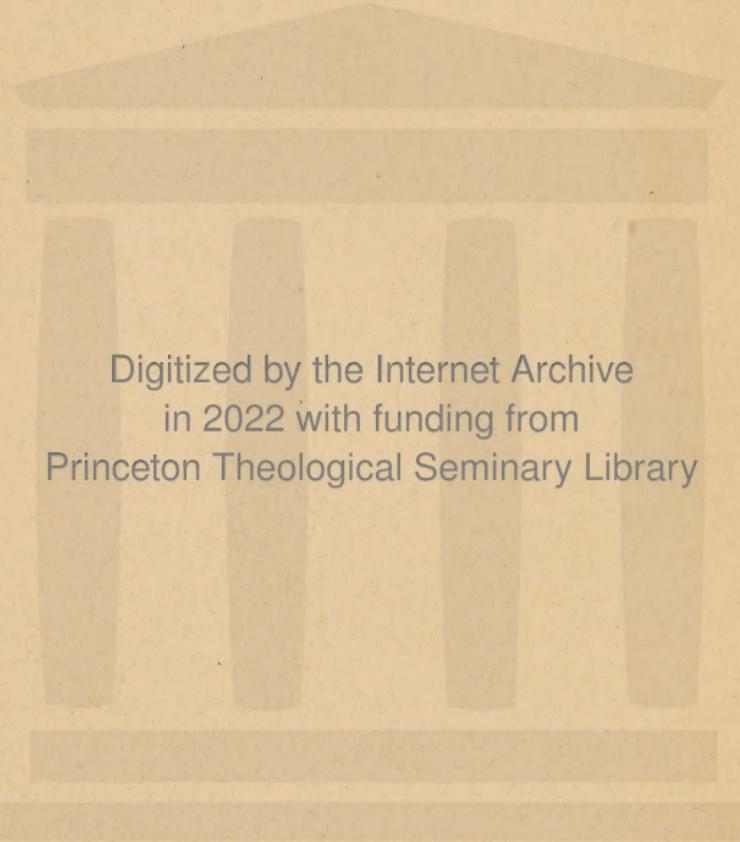
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CHAPTER I

THE TWO-FOLD GIFT OF GOD

IN recent years there has been an increasing interest in all books and addresses purporting to deal with the Person and Work of the Holy Spirit. Wherever believing and humble hearts have set themselves to learn and receive from Him, they have been abundantly blessed. Power for service and for suffering has been given; courage to bear witness for Christ has been suddenly and blessedly manifested; transfigured characters have illustrated and proved the truths attested, and God has been glorified. The object of the following pages is not primarily experimental, but rather *expository*, in order that the experimental may grow out of, and depend upon, the exposition of Scripture.

God has bestowed two gifts. He has given His Son to the world, and His Spirit to the Church. Each has had a mission in the world, and both are essential unto eternal life. In many minds confusion has arisen from lack of clear perception of the distinctive features of the two wondrous missions.

THE GIFT AND MISSION OF THE SON

John iii. 16: "God so loved the world that *He gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Isa. ix. 6: "Unto us a child is born; unto us a son is given." The main purpose of this first gift was two-fold:—

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I. To Reveal the Father

(a) John xiv. 9: "He that hath seen Me hath seen the Father." Matt. xi. 27: "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." There is no real foundation in Scripture for the popular teaching of the Universal Fatherhood of God. The statement "We are the offspring of God" (Acts xvii. 29), was made to enlighten the heathen as to the origin of the human race, God being the Creator, not heathen gods; it was not made as a *Christian doctrine* defining a relationship which can only be the result of the new birth. It was the mission of the Son of God to reveal the Father to the *disciples* who were believers in Him as the Son of God.

Admission into the family of God is only by the New Birth—being born again not of corruptible seed but of incorruptible, by the Word of God that liveth and abideth forever." I Pet. i. 23. The parable of the Prodigal Son does not teach the Fatherhood of God, but does illustrate Ps. ciii. 15. "Like as a father pitith his children, so the Lord pitith them that fear him." It has been well said that Luke xv. does not contain the whole Gospel, but that the whole Gospel would not be complete without Luke xv. The Lord's purpose was revealing the existence of a relationship between God and believers in Him that was not known to exist, namely, that of Father and Children.

II. To make Atonement for, and put away, Sin

(b) John i. 29: "Behold the Lamb of God, which taketh away the sin of the world." I John iii. 5: "He was manifested to take away our sin." I Peter ii. 24: "Who His own self bare our sins in His own body on the tree." At the close of His ministry He said, "I have manifested Thy

name unto the men which Thou gavest Me" (John xvii. 6). "I have finished the work which Thou gavest Me to do" (John xvii. 4). "It is finished" (John xix. 30). The two-fold purpose of making atonement for sin and manifesting the Name of the Father having been accomplished, He passed on, ascending to the right hand of God, and prayed for the gift of God to be bestowed; namely, the Holy Spirit.

THE GIFT AND MISSION OF THE SPIRIT

The description of the twofold gift may be found in John x. 10: (a) "I am come that they might have life;" (b) "And that they might have it more abundantly." The gift of Christ is for *Life*. "He that hath the Son of God hath life." The gift of the Holy Spirit is for the *abundant life*—the manifestation, development, education, growth of the life.

What is the past history of the Holy Spirit as revealed in Scripture? Gen. i. 2: "The Spirit of God brooded over the face of the waters." When the beautiful earth as originally made and inhabited (see Isa. xlv. 18, R. V.) had become shapeless and empty, buried in the double envelope of water and darkness, the patient, loving, grieved Spirit of God is represented as hovering over all, like a mother bird over her robbed and despoiled nest. How intense the love, how pathetic the interest, how representative of Him throughout all human history, mourning over all that is out of harmony with the government of God; waiting to restore, refill, bless, and occupy a lost world—symbol of a lost soul—a lost world recovered by the fiat of God, but a lost soul only recoverable by the sacrifice of the Son of God. Not only does the Spirit mourn over and watch, He also *creates* (Job xxvi. 13). By His Spirit the heavens are garnished. He reveals light and life.

THE PERSON AND MISSION OF THE HOLY SPIRIT

There is a symbol of this past and future work of the Spirit given in the story of Noah's dove, when, the earth submerged under water, the dove was sent out, and brooding over the face of the waters, finding no resting place, returned to Noah; then sent out a second time, returned with an olive twig, showing she had found a place on which to *alight*, but not a place where she could *abide permanently*; thirdly, was sent out again, and returned no more, for she had found an abiding place. The Spirit of God found no resting-place in that early period of judgment (Gen. i. 2). All down the Millenniums from Adam to Christ, He came on this one and that one, but found no abiding place until Jesus of Nazareth came, the holy Son of God; and then, says John the Baptist, "I saw the Spirit descending from heaven like a dove, and it *abode* upon Him" (John i. 32). A dove is the only bird that does not possess a gall-bladder —fitting emblem, therefore, of the Spirit, to rest on Him in whom was no guile or sin.

Between Ascension day and Pentecost was a short interval, and on that day the Spirit descended again, and abode on, and in, the hundred and twenty redeemed ones in Jerusalem, taking possession of them, to guide, fill and energize with Divine power.

Consider next the phases of the work of the Spirit in Old Testament times. No less than eighty-five allusions will be found to the Spirit in twenty-two books of the Old Testament, distributed as follows:

The Pentateuch will have fourteen allusions. The Historical books will have twenty-five allusions. The Poetical books, nine allusions, and the Prophetical books will have thirty-seven allusions.

Different expressions are used to define the arrival and

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operations of the Spirit, which have their corresponding uses in the New Testament. They are eight in number and may be studied as follows:

1. Breathing on, Breath. Ezekiel xxxvii. 9, 14, Isaiah xi. 7 and John xx. 22.
2. Rushing. Ezekiel iii. 12 and Acts ii. 2.
3. Came upon. Judges iii. 10, xiv. 19, and Acts x. 44.
4. Resting on. Numbers xi. 25 and John i. 33.
5. Filling. Exodus xxxi. 3 and Acts ii. 4.
6. Poured out. Isaiah xliv. 3, Joel ii. 28 and Acts ii. 33.
7. Clothed. 1 Chronicles xii. 18 and Luke xxiv. 49 (enmantled).
8. Clothed himself with, Judges vi. 34, 2 Chronicles xxiv. 20 and John xiv. 17.

The purposes of His coming were then temporary, as compared with the purposes of permanent occupation of the hearts of believers after the Atonement, and the receiving of the Saviour into the glory.

On Bezaleel He came as the Spirit of wisdom for work, enabling Him to copy the patterns of the Tabernacle given by God to Moses. Exodus xxxi. 3.

On the seventy elders of Israel, He came as the Spirit of Prophecy, that they might preach the truth in the camp of Israel, and strengthen the hands of Moses. Numbers xi. 25.

On Joshua, Othniel, Gideon, Samson, He came to qualify for Leadership, that they might obtain victory over Israel's foes, and give deliverance. Numbers xxvii. 18; Judges iii. 10; vi. 34; xiii. 25; xiv. 6, 19.

On David He came for inspiring Praise and the writing of the Psalms. 2 Samuel xxiii. 1, 2.

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On Zechariah, the prophet, for witness-bearing for God in a time of national defection. 2 Chronicles xxiv. 20. Similarly He came upon Ezekiel, when in charge of the captives by the river Chebar.

The contrast between this period of His working and that of the New Testament is that He filled no administrative position in the affairs of the people of God. Neither is there any mention made of *Sanctification* being His great work through His indwelling.

Another remarkable phase of His work in these times was the way in which He came upon evil men in order to use them temporarily as His mouthpieces, to convey the message of God. Balaam is the first of such cases, who was compelled to bless Israel when he came to curse. In three passages this is stated, Numbers xxii. 38, xxiii. 16, and xxiv. 2.

Upon Saul, the son of Kish, He also came, and upon a company of men with him, so that the proverb was started in Israel, "Is Saul also among the prophets?" 1 Samuel x. 10; xi. 6; xix. 20, 24.

The corresponding character to these in the New Testament is Judas, who stands out in awful prominence as one of the twelve apostles, who was as successful and able, by the power given him of the Lord, to cast out unclean spirits, to heal the sick and to raise the dead, as were any of the others. Yet all the time his heart was that of a traitor; and he ended his life in shame and irretrievable ruin. Both Balaam and Judas were mastered by covetousness; they loved the wages of iniquity, and their hearts were not held by the truth they knew and were able to teach. Mere knowledge of the truth is not always power to live it out; it must enter the realm of the heart and will, or the life will be eternally lost.

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The Holy Spirit a Person

The Holy Spirit is a person, not an influence emanating from God. This is shewn by the following group of texts. *He speaks*, Acts i. 16: "The Scripture should be fulfilled which the Holy Spirit spake before by the mouth of David." *He works miracles*, Acts ii. 4: "They began to speak with other tongues as the Spirit gave them utterance." Acts viii. 39: "The Spirit of the Lord caught away Philip." *He sets ministers over the church of God*, Acts xx. 28: "Take heed to all the flock in which the Holy Ghost hath made you bishops." *He commands and forbids*, Acts xi. 12: "The Spirit bade me go with them." Acts xiii. 2: "The Holy Ghost said, Separate Me Barnabas and Saul." Acts xvi. 6: "Having been forbidden of the Holy Ghost to speak the word in Asia;" ver. 7, "The Spirit of Jesus suffered them not." *He bears witness*, Rom. viii. 16: "The Spirit Himself beareth witness with our spirit." *He prays*, Rom. viii. 26: "The Spirit Himself maketh intercession for us." *He can be grieved*, Eph. iv. 30: "Grieve not the Holy Spirit of promise." *He can be blasphemed*, Mark iii. 29: *He can be resisted*, Acts vii. 51: "Ye do always resist the Holy Ghost." Such language as the foregoing would be meaningless unless applied to a Person.

The statements as to the gift. *He was promised*. Many promises are found in the Old Testament of the coming of the Spirit. It was the great hope for the world-wide blessing, and was to follow the fulfillment of the promise of the Messiah to make atonement for sin. In this way Joel's prophecy (ii. 28) may be taken with Luke xxiv. 49, "I send the *promise* of the Father;" and with Acts i. 4-8, He charged them to wait for the *promise* of the Father. Faith was to wait for the fulfillment of the promise, knowing who had

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hold of the other end of the promise. The Spirit was *prayed for* by the Lord, John xiv. 16: "I will pray the Father, and He shall give you another Comforter, even the Spirit of truth." In Acts ii. 33, the Lord is spoken of by Peter as "having received the promise of the Father," and therefore pouring forth the Spirit.

Too little attention may have been paid to this side of the matter; namely, our possession of the Spirit, the result of the Lord's enquiry of the Father. The word "pray," used in the following passages by the Lord of Himself as addressing the Father, does not signify *ask for*, or *petition for*, but *make enquiry concerning*. John xiv. 16. "I will pray the Father and He shall give you another Comforter." xvi. 26. "I say not unto you that I will pray the Father for you," xvii. 9. "I pray for them. I pray not for the world." v. 15. "I pray not that Thou shouldest take them from the world." It is a word only used of one speaking to an equal, not of a suppliant. Then there is our side of prayer, Luke xi. 13: "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Spirit to them that *ask* Him." Here the word will be asking as a suppliant. The attitude of prayer was that of the disciples during the ten days between the Ascension and the day of Pentecost. In their case it could not have been otherwise. But not so now. There need be no such interval between believing on the Lord for Life, and receiving the Holy Spirit. The emphatic word now is *receive* rather than *ask*.

For He has been given, John iii. 34: "He giveth not the Spirit by measure." Acts viii. 20: "Thou hast thought to obtain the gift of God with money." Acts x. 45: "On the Gentiles was poured out the gift of the Holy Ghost." If

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given, then to be definitely *accepted, welcomed, trusted, and evermore yielded to.*

The manner of the gift. Several phrases are used to define how God has bestowed the Spirit. Acts ii. 17: "I will *pour out* of My Spirit." The idea is of a stream poured out from above, and flowing in refreshing and life-giving power.

This expression corresponds with that of Isaiah xliv. 3: "I will pour water upon him that is thirsty and floods upon the dry ground. I will pour my Spirit upon thy seed and my blessing upon thy offspring."

Acts x. 44: "The Holy Ghost *fell on them that heard*"—not noisily, or as a torrent, but gently, silently, as the dew, alighting and producing instantaneous results of blessing.

Acts ii. 4: "They were all *filled with* the Holy Ghost;" here is the idea of a vessel filled from a stream or fountain, the emptiness occupied by a new Presence.

Matt. iii. 11: "He shall *baptize* you in the Holy Spirit." The original idea in association with the word baptism was undoubtedly immersion. So the believer shall be immersed in the Holy Spirit, as in a new element.

To many these phrases may suggest an experimental difficulty in that they have never felt anything falling on them, nor have they been plunged into anything, nor been conscious of any special visitation. The very variety of expression indicates a variety of method in the bestowal of the blessing, and therefore none need stumble. God chooses in some cases to permit of a sudden perception of the presence of the Spirit; to others the presence is as silent and uneventful as the falling of dew. Only believe the Gift is from God to you. Accept it by faith, with thanksgiving, and in a heart that consciously cherishes nothing opposed to the will of God.

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The Lord's Words as to the Spirit's Mission

The greater number of the Lord's words will be found in St. John's Gospel, but with these must be examined other statements found in the other Gospels.

REGENERATION.—John iii. 3, 5: "Except a man be born from above—except a man be born of water *and of the Spirit* he cannot see the kingdom of God." The initial fact for seeing and entering into the kingdom must be the work of the Spirit. It is not an evolution of life, not a process, but a Sovereign act of God, introducing Divine Life into the human spirit, and thus making the one born from above a "partaker of the Divine Nature." 2 Pet. i. 4.

PRAYER FOR THE SPIRIT.—Luke xi. 13: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." Prayer is a preliminary when the need is felt. Such will be found to be the case when there is a mental apprehension and recognition of the truth, an assenting of the will, but without any corresponding change of the heart and life. So often this has been the case where people have been brought up from childhood in Christian surroundings, and have never been through a crisis of conversion. In such there is an historical faith, and an intellectual perception of the Spiritual truths, but *no life*. Power to live for Christ is absent. The profession of Christianity has been made, the conforming to the ordinances of the Church has been observed, but there has been no quickening of the soul. Hence the need of this prayer for the Spirit to vitalize the truths mentally apprehended, and transfer them from the head to the heart.

LIFE ABUNDANTLY.—John vii. 38, 39: "He that believeth on Me, as the scripture hath said, out of his inward parts shall flow rivers of living water. This spake He of the

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Spirit which they that believe on Him should receive," etc. This was the promise of the life abundantly, the overflowing life. Such a life of blessing was to be dependent upon the enthroning of the Lord at the right hand of God. After the Ascension the Spirit was poured out in His Fullness, and now every heart that yields itself to be as a part of that throne will find that from beneath the throne there issue the rivers of living water.

RENEWALS.—John vi. 63: "It is the Spirit that quickeneth." The Spirit is the Life-giver. He alone can vitalize everything. He gives life—He gives life abundantly—He quickens, step by step. The Apostle Paul speaks of Renewal as the daily need of the Soul.

THE ABIDING COMFORTER.—John xiv. 16: "I will pray the Father and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth—He dwelleth with you and shall be in you." This is the promise of the permanent abiding and indwelling; no longer a visitation followed by withdrawal, but the eternal abiding.

THE TEACHER.—John xiv. 26: "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." And the function of the Spirit is to instruct in the meaning of Scripture, which He has caused to be written, and to apply it to our every-day circumstances. "All things" includes everything concerning the life we are living here, not merely the Spiritual side of it, but the Material, the Moral, the Mental, the Social, the Commercial. He is interested in every little detail, in every great and important transaction. He knows all the affairs of a human life and can teach in every particular. He waits to be asked to "teach."

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Further, in Mark xi. 11: "It is not you that speak, but the Holy Spirit;" there is the promise of the provision for the emergency of persecution and sudden arrest. Then the disciples would have to defend the truth unexpectedly, and without preparation, and then would be given the words which the Holy Spirit teacheth.

WITNESS BEARER.—John xv. 26: "He shall bear witness of Me." To the heart of the believer He will bring the knowledge of the facts concerning the Lord, being Himself the witness of the facts as they have transpired.

WILL CONVICT.—John xvi. 7, 11: "He will convict the world of sin, of righteousness and of judgment. Of sin, because they believe not on Me; of righteousness, because I go to the Father; of judgment, because the Prince of this world is judged." *Convict*, or convince, or reprove, not *Convert*. Not of SINS, but of SIN. Of what sin? Of the sin of Unbelief, which is the root of all other sin. There is no need for the Spirit's convincing of known sins, the human conscience does that; but the right attitude of the heart toward the Crucified and risen Lord, and toward the Prince of this world, Satan, can only be brought about by the definite action of the Holy Spirit of God.

The word *Convict* has a forcible meaning. It is "a judicial investigation in order to arrive at a decision and carry out a sentence." Here the Spirit is spoken of as coming to investigate and pass sentence on the Sin of Unbelief in Christ, wherever found. Unbelief is, alas! all too common in Christians on many phases of Christ's will and word. It is a truth not applicable only to the unsaved, but to all, more or less. He is perpetually at work to convict of *not believing in Jesus*. "This is the work of God that ye believe on Him whom He hath sent." John vi. 29.

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The three facts for conviction are: My sin, Christ's righteousness, God's judgment.

HE WILL GUIDE.—John xvi. 13: “He shall guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He will shew you things to come.” Here is the connection of the Spirit with the throne of the Father, communicating what He shall hear, and revealing the future; being the Spirit of Prophecy.

HE WILL GLORIFY.—John xvi. 14: “He shall glorify Me. He shall take of mine and shall shew it unto you.” The word “glorify” means “to make much of another.” The Spirit will make much of Me, magnify Me. Convicting of sin will be followed by making much of the Saviour from sin. Guiding the believer will also mean “making much” of Him as Lord and Master. The three prominent sentences are, He shall convince the world; He shall guide you; He shall glorify Me. How shall the first and third be accomplished? By the second. Only let the church of God be fully guided and indwelt by the Spirit, then the glorifying of Christ will produce the conviction of the world with regard to its sin in His rejection. What is true of the Church must be true of the individual believer. So it becomes each one to see to it that he is guided into all truth, in conduct as well as doctrine, in order to the carrying out of the will of God in the world.

TO BE RECEIVED.—John xx. 22: “Receive ye the Holy Spirit.” This was the word of the Risen Lord on the evening of that resurrection day, when He met the disciples in the upper room, and shewed them His hands and His feet, explaining to them the meaning of His death on the cross for them. As He breathed upon them they were to inhale His very life, and in that fuller endowment go forth

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into the world accomplishing the will of God. "As the Father hath sent Me, so send I you."

ENDOWMENT OF POWER.—Luke xxiv. 49: "Behold I send forth the Promise of the Father, but tarry in Jerusalem until ye be endued with power from on high." For "endued," read "enmantled." A mantle is to be thrown over them as an investiture of power, that would make them able to witness for Him during His absence.

Acts i. 4: "Wait for the Promise of the Father." Verse 8, "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto Me," etc.

How much of this great group of promises does the reader know experimentally? Might it not be worth while to go through, line by line, to ascertain how far the mission of the Spirit has been fulfilled along these declarations?

THE RELATION OF THE TWO GIFTS

The Lord Jesus accomplished the work of atonement, by which He put away sin and provided pardon for the guilt of it, cleansing from the power of it, and reconciling the sinner to God, thus making possible the manifestation of God to the believer. The work of the Lord Jesus on the cross is *for the world*; the work of the Holy Spirit is *in the believer* while in the world. The Holy Spirit transfers the results of the work of the atonement from the throne to the heart and life here. He imparts these results in all their phases, and so produces the holy life. In order to this:

Gen. vi. 3: *He strives* with the human conscience, convincing of sin and pleading with it to return to God.

John iii. 5: *He begets.*

1 Cor. ii. 10: *He searches* the heart, to disclose its natural tendency, and change it.

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1 Cor. vi. 11: *He sanctifies* the believer, making him like Christ in character.

Gal. v. 22, 23: *He causes fruit* to be borne to God in the daily life.

2 Cor. iii. 18: *He transforms into the image of the Lord.* He takes possession of the body, as the temple of God; and, enshrined in the spirit, He controls the soul and body, and preserves all blameless unto the coming of the Lord.

Names and Titles

His names and titles indicate His character and offices, as do the names and titles of our Lord Jesus. Here are some of them.

In relation to the Father:—

Matt. iii. 16: The Spirit of God.

2 Cor. iii. 3: The Spirit of the living God.

1 Cor. vi. 11: The Spirit of our God.

Matt. x. 20: The Spirit of your Father.

In relation to the Son:—

Rom. viii. 9: The Spirit of Christ.

Gal. iv. 6: The Spirit of His Son.

Acts xvi. 7: The Spirit of Jesus.

John xiv. 15: Another Comforter.

His own essential Deity:—

2 Cor. iii. 18: The Lord the Spirit.

Heb. ix. 14: The Eternal Spirit.

Name expressing an attribute:—

The Holy Spirit.

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He is also spoken of as:—

Rom. viii. 2: The Spirit of Life.

Rom. i. 4: The Spirit of Holiness.

Rom. viii. 15: The Spirit of Adoption.

Eph. i. 13: The Spirit of Promise.

Eph. i. 17: The Spirit of Wisdom.

Heb. x. 29: The Spirit of Grace.

Rev. xix. 10: The Spirit of Prophecy.

1 Pet. iv. 14: The Spirit of Glory.

As the Spirit of Holiness He cleanses and sanctifies, 1 Cor. vi. 11; He lusts against the flesh, Gal. v. 17; He mortifies the members, Rom. viii. 13.

As Spirit of Wisdom He leads us, Rom. viii. 14; and we walk in the Spirit, Gal. v. 25.

As Spirit of Grace He helps our infirmities and makes intercession, Rom. viii. 26.

As Spirit of Truth He bears witness, Rom. viii. 16; testifies of Christ, John xv. 26; and searcheth all things, 1 Cor. ii. 10.

As Spirit of Prophecy He reveals things to come, John xvi. 13; and reveals things prepared, 1 Cor. ii. 9, 10.

As Spirit of Promise He asks according to the will of God, Rom. viii. 27.

As Spirit of Glory He will redeem the body, Rom. viii. 23; and raise the dead, Rom. viii. 11.

The symbols used of Him are FIRE, penetrating and testing, Matt. iii. 11; WATER, life-giving and refreshing, John vii. 38, 39; WIND, mysterious, mighty, John iii. 8; OIL, consecrating, anointing, 1 John ii. 27; DEW, silently refreshing and blessing.

CHAPTER II

THE RELATIONSHIP OF THE HOLY SPIRIT TO THE LORD JESUS

REBELLION had entered this world in its original state, when Satan, known as Lucifer, is believed to have occupied it, as the Leader of Divine worship. After the unknown period of *desolation*, described in Gen. i. 2, renovation took place, as described in Gen. i. 3-31, the details of which occupy the remainder of the chapter; and the new occupant, Man, was placed in possession. Before this, it appears to have been arranged in the counsels of the Most High that the Son of God should be responsible for dealing with rebellion, should it appear in this world, bringing about a settlement of any needed legal claims by atonement, and so reconciling man to God—(not God to man).

In 1 Peter i. 20, He is spoken of as “The Lamb fore-known before the foundation of the world,” suggesting the announcement to the unfallen heavenly hosts of the great scheme of wonderful mercy and grace. In all this the Holy Spirit was a partner, and was in perfect harmony with the scheme.

Man was created. Man fell under the power of the tempter, and rebellion against God re-appeared. Man needed redemption, regeneration, and reconciliation. He was made in the image of Christ: Christ was the image of the invisible God; so “Christ was sent in the likeness of sinful flesh, and for sin” (Rom. viii. 3). This is the accu-

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rate phrasing of the incarnation ; and we here begin to note the relationship of the Holy Spirit to the Lord.

I. The Incarnation of the Lord

Matthew i. 18-20: Mary was found with child of the Holy Ghost (note verse 1, "The book of the *generation* of Jesus Christ"). Luke i. 35: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; wherefore also that which is to be born shall be called Holy, the Son of God." The Spirit begat the Son of God, Jesus of Nazareth. He is "the only begotten of the Father" (John i. 14). "His only begotten Son" (John iii. 16). This wondrous fact is further referred to in Heb. x. 5, 6, quoted from Psalm xl. 6-8. "When He cometh into the world He said, A body didst Thou prepare Me;" in the Psalm the words are "Mine ears hast Thou digged." The meaning appears to be—that He was prepared to be a perpetual servant, to do the will of God in all things, even to being made an offering for Sin. Thus the Lord visited man in order to save him from the results of his rebellion and fall, and in so doing to place him in a position infinitely higher than that of unfallen Adam.

II. His Boyhood

Luke ii. 40: "The child grew, and waxed strong in Spirit, filled with wisdom, and the grace of God was upon Him." Luke ii. 52: "Jesus advanced in wisdom and stature, and in favor with God and man." The two passages indicate mental growth, physical development, and spiritual growth. No further details are granted us.

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The Holy Spirit controlled and directed this growth, and made Him the perfectly developed Son of Man.

III. His Baptism

is narrated by all four Evangelists, and the descent of the Holy Spirit like a dove described. Apparently this was visible to Jesus and John the Baptist only, marking Him out as the Messiah, the Son of God. The four passages are Matthew iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22; John i. 32, 33.

IV. The Sealing

John vi. 27: "Him hath God the Father sealed." John's remarkable expression is based on an old Jewish custom still maintained, of a Rabbi examining and sealing, or marking, every joint of meat offered for sale to Jewish purchasers.

In the verse quoted the Lord had been saying, "Labour not for the meat that perisheth, but for the meat which abideth unto everlasting life, which the Son of Man shall give you, for Him the Father even God hath sealed." He was given to be the life of the world, first as the Sacrifice for Sin, to remove the Law's death-penalty, and then to be the daily food for the believer, thro' faith. Therefore He has been under the inspection and scrutiny of God, who has announced Him fit for the great purposes of giving and maintaining life. At His baptism the Spirit of God descended, and the Voice from heaven was heard announcing, "Thou art My beloved Son, in Thee I am well pleased."

The Spirit thus sealed Him, and He came forth under the public eye to give life, to break the bread of life, to give

Himself. Two groups had witnessed His baptism by John, the larger and interested group, who had been attending the preaching, and whose hearts had been stirred by the powerful ministry, many of whom had been baptized in Jordan confessing their sins. The other and much smaller group was composed of Pharisees, deputies from the Sanhedrim at Jerusalem, watching the progress of the startling events, and wondering at the Baptist's announcement of the imminent advent of the Messiah. He came, and instead of being associated with, and identified by them, He went down to the Jordan and was numbered amongst the sinners. This stamped Him in their eyes as an Imposter, and they refused Him all recognition and faith. "None of the Pharisees were baptized of Him."

But God the Father by the descent of the Holy Spirit sealed Him as the sent one, and endorsed the position He had taken before and amongst the people. His humility, meekness, and association with sinners marked Him as the competent Saviour.

V. The Temptation

The description of this scene, as given by the three Evangelists, must be put together. The temptation immediately followed the baptism and the sealing of the Spirit. Luke iv. 1: "And Jesus, full of the Holy Spirit, returned from the Jordan, and was *led by* the Spirit into the wilderness during forty days, being tempted of the devil." Matt. iv. 1: "Then was Jesus *led up* of the Spirit into the wilderness." Mark i. 12: "Straightway the Spirit *driveth* Him forth into the wilderness."

(a) He was full of the Spirit, therefore able to receive

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at any moment any communication of the will of God and to fulfil it.

(b) As man's representative He must meet man's great foe, inasmuch as He has invaded the scene of the triumph of the adversary, in order to wrest his victory from him.

(c) He was led—implying the full surrender of His will to God.

(d) Led up—signifying that He was about to enter a higher experience than heretofore. Driven—indicating a shrinking, a reluctance, arising from His knowledge of the desperate encounter about to be entered into; yet going forward, consciously guided and sustained by the Spirit. Intense was the suffering of meeting the foe; yet more intense the joy of doing the Father's will. This meeting with Satan was not accidental, but planned by the Holy Spirit.

V. The Anointing

Acts x. 38: "God anointed Jesus of Nazareth, who went about doing good, and healing all who were oppressed of the devil." When the Spirit descended upon Him at the Jordan He was not only sealed and filled, but anointed for the blessed service of saving from sin and Satan.

This word presents another phase of the Spirit's work—not another stage of it. This was the fulfillment of the prophecy contained in Isaiah xi. 2: "The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord."

This threefold enduement corresponds to the statement of His growth given in Luke i., viz., wisdom and understanding for the intellectual side of His Life, counsel and

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might for the physical and executive, knowledge and fear of the Lord for the spiritual life. Thus equipped, He stepped forth to do the will of God, and reveal the love and power of God in deliverance out of the kingdom of Satan.

VII. The Ministry

Jesus returned in the power of the Spirit into Galilee and commenced His ministry of blessing. Entering the Synagogue of Nazareth, as recorded in Luke iv. 16-21. He stood up to read Scripture, and found the place where it was written, "The Spirit of the Lord is upon Me, because He hath anointed Me. . . .," and then follows the description of the five classes of persons to whom He is sent, and the purpose towards them.

- (A) "To preach good tidings to the poor,"—the badly off. Sin impoverishes.
- (B) "To heal the broken-hearted." Sin crushes hearts.
- (C) "To proclaim release to the captives"—the bound. Sin enslaves.
- (D) "To proclaim recovering of sight to the blind;" the god of this world hath blinded the minds of men that believe not.
- (E) "To set at liberty them that are bruised."
- (F) "To preach the acceptable year of the Lord."

The badly off, broken-hearted, bound, blind, bruised—these are the subjects of the Spirit-filled ministry. And when people take their right places in the class to which they belong, the Lord can exercise His power in their salvation.

Leaving Nazareth, He went to Capernaum, and in the

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Synagogue there He was confronted by a demon-possessed man, probably an ordinary and regular attendant, whose condition was unsuspected because he had never before been known to disturb public worship. The entry of the Lord aroused the enemy, and there was a short, sharp conflict, in which the Lord was victorious, and delivered the one oppressed by Satan. His methods would not be always popular: as, for instance, when He bade the woman, whom Satan had bound eighteen years, stand out in the centre of the synagogue congregation, that He might loose her from her bondage. Frequently He wrought the needed deliverance in public, as the result of some act indicating an obedient surrender of will to Him.

Would not a Spirit-filled Ministry in the Church of God to-day be more discerning of the presence and power of the enemy in possession of human lives and binding even true worshippers?

VIII. His Inner Joy

Though "a man of sorrows," because of the ceaseless pressure of the unspeakable needs of those around Him, He had an undisturbed joy: Luke x. 21: "In the same hour Jesus rejoiced in the Holy Spirit, and said, 'I thank Thee, O Father.' This joy was the fruit of the Spirit in His holy soul and the strength of His daily life. "The joy of the Lord is your strength."

IX. His Crucifixion

The Holy Spirit had a deep and wondrous connection with the cross of Calvary: Heb. ix. 14: "Who through the eternal Spirit offered Himself without spot to God." The

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sacrifice of Christ as an offering of a sweet-smelling savour to God and as an atonement for sin was the work of the indwelling Holy Spirit. How fitting that the same Spirit should lead to an acceptance of this atonement for sin.

X. The Resurrection

As with the death of the Lord, so with the resurrection, the Holy Spirit raised Him: Rom. i. 4: "Declared to be the Son of God with power, according to the Spirit of holiness by the Resurrection of Jesus Christ from the dead." Rom. viii. 11: "If the Spirit of Him that raised up Jesus from the dead dwell in you." Though not explicitly stated, the inference from these and similar Scriptures may justly be the close association of the Holy Spirit with those triumphant facts of our Lord's victory over death.

XI. The Ministry after the Resurrection

The Lord, who was the Spirit-filled One during the earthly lifetime of humiliation and suffering, is equally so after resurrection. Acts i. 2: "After that He had given commandment through the Holy Spirit to the apostles whom He had chosen, . . . appearing unto them by the space of forty days." What was true of the Head of the Church will be equally true of the members. Was *He* under the gracious guidance of the blessed Spirit, so shall *the Church be*; for her ministry here in the time of temptation, trial and sorrow; for her ministry hereafter in the day of resurrection and glory. How important to know the Spirit, to understand His working and His will, that we may enter all the more fully into His plans and thoughts by-and-by.

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XII. The Lord's Declaration concerning His own Life

The Gospel of St. John gives the revelation of the Lord's inner life as the Sent One of the Father. Looking first at the statements concerning Him (*a*) ; connect with them the groups of texts giving His own words (*b*) :—

(*a*) Chap. i. 1. "The Word was God."

“ 10. "The world was made by Him."

“ “ "He came to the world."

“ “ "The world knew Him not."

“ 14. "The Word was made flesh."

“ iii 16. "God so loved the world that He gave
Him."

“ “ 17. "God sent Him to save the world."

“ “ 34. "Therefore He whom God hath *sent*
speaketh the words of God, for
He giveth not the Spirit by
measure."

As the Spirit-filled One He came to do the will of God.
He says :—

(*b*) iv. 34—"My meat is to do the will of Him that *sent*
Me."

v. 19, 30—"The Son can do nothing of Himself."

“ 30—"I seek not mine own will, but the will of
Him that *sent* Me."

vi. 38—"I am not come to do Mine own will, but
the will of Him that *sent* Me."

vii. 16—"My teaching is not Mine, but His that *sent*
Me."

viii. 29—"He that *sent* Me is with Me."

“ 50—"I seek not Mine own glory."

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x. 36—"Say ye of Him whom the Father hath sanctified and *sent* into the world..."

xii. 49-50—"I spake not from Myself, but the Father which *sent* Me, He gave Me commandment what I should say and what I should speak."

xiv. 16—"The words that I say unto you, I speak not from Myself, but the Father abiding in Me doeth His works."

xx. 21—"As My Father hath sent Me, so send I you."

These closing words are of overwhelming importance to us.

The Lord was upholding all things in creation by the word of His power, for by Him all things were consisting. He was the Master Workman (Prov. viii. 30, R. V.), diligent, competent, responsible. But the time came when, at the Father's bidding, He should give up all such work, with its glory and honor, and come in the likeness of man, to undertake an altogether different work—that of making atonement for sin.

For this He was set apart by the Father, and by Him filled with the Holy Spirit. This is the meaning of "sanctified" in John x. 36. No idea of cleansing for holiness is attached to the phrase; simply the idea of one set apart, fitted, filled, for the carrying out of a Divine plan in and for the world, to accomplish which He relinquished the position hitherto occupied.

When the work was about to be accomplished He prayed, "Father, glorify Thou Me with the glory which I had with Thee before the world was." He prayed to be received back into the position originally occupied by Him. When He

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ascended, how superb the welcome back! how magnificent the acclamations of the unfallen heavenly hosts!

Now He says, "As the Father hath sent Me even so send I you." Do we understand the position? Do we accept the equipment? Do we renounce all we have hitherto been engaged in, of the flesh and sin, in order to be *His Sent Ones*, thus to be Sanctified?" Do we take up the work until we, too, shall have finished it, and shall be welcomed home?

XIII. The Present Ministry

And now from the right hand of Power, the throne of God, He maintains a twofold ministry—one *for* us and one *toward* us. The one for us is that of intercession: Heb. vii. 25: "He ever liveth to make intercession for them."

The other is that mentioned by John the Baptist (John i. 33), "The same is He that baptizeth in the Holy Ghost." It is His great and gracious work to pour out on the Church the Mighty Holy Spirit of God in his fullness for the filling of all believers: Col. ii. 9: "In Him dwelleth all the fullness of the Godhead bodily, and in Him ye are made full."

CHAPTER III

TO BEGET AND BEAR WITNESS

HE Holy Spirit has been sent into the world on a specific mission for the glory and gladness of the Lord Jesus Christ. As Eliezer, of Damascus, was sent by Abraham to Padan-Aram to fetch Rebekah from her home to be the wife of Isaac, so has the Holy Spirit come to bring to Christ, the only Begotten Son of God, the Church, His Bride. To accomplish this He has much to do, and His gracious ministry will have many phases. He is the Administrator of the affairs of God here on earth. He has to communicate and apply the work of Christ to the heart and conscience of the sinner, and thus win him for Christ.

TO BEGET. He begins this work by striving with the conscience, in order to convict of sin. Gen. vi. 3, "My Spirit shall not strive with man forever." Neh. ix. 30, "Yet many years didst Thou bear with them and testifiedst against them by Thy Spirit through Thy prophets, yet would they not give ear." John xvi. 8, "And He, when He is come, will convict the world in respect of sin, righteousness, and judgment." Three matters He has to handle in relation to the Lord Jesus, crucified, risen, and ascended. Conviction, or reproof, or convincement, is not conversion necessarily. It is the precursor of conversion. *The sin of which the world is guilty is its treatment of the Lord Jesus.* Why is He rejected or despised? Why was He put to death by the world? It was the manifestation of human hatred to the

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Holy Son of God. The work of the Spirit is to convict human hearts of this sin, and so reveal their true condition and their need of the righteousness of Christ to pardon and put away their sin, and bring them to God. He seeks entrance and access that He may introduce the Lord Jesus as Lord and Saviour. Many are perfectly conscious of His pleading and convicting, but the resistance of the will is maintained, and so the work of God can go no further. The Spirit is working from without seeking an entrance within. When refusal is persistent, He may leave, never to return. But when the door of the will is opened He enters, and immediately accomplishes the great purpose, namely, the introduction of Christ the Life to make such an one a child of God, an heir of glory, a partaker of the Divine Nature. This is His work of begetting. In the familiar 3d of John, the Lord's words are found, verses 3 and 5, "Except a man be *born anew*," "except a man be born of water and of the Spirit;" verse 6, "That which is born of the Spirit is Spirit." "Marvel not that I said unto thee, Ye must be *born anew*." The Apostle Peter takes up the expression in his first epistle, chapter i., verse 3, "Blessed be God who, according to His great mercy, *begat us again*," and in verse 23, "Having been *begotten again*, not of corruptible seed, but of incorruptible, through the word of God." What then is this being "*begotten again*"? It is the Life of God bestowed as the gift of the Grace of God on a sinner who has been born in sin, under condemnation, sentenced to death, that he may live not on earth as did Adam before he fell, but with God as a Son, partaking of the life that Christ possesses, to be conformed to the image of Christ, to be with Him and like Him for ever.

To be "*born of the Spirit*," "*born again*," "*born anew*,"

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“born from above,” is further defined by three negatives and three positives; the three negatives are given in John i. 12, 13, and they strike at the root of the three popular errors as to what is “being a Christian.” “To as many as received Him to them gave He the right to become children of God, even to them that believe on His name, which were begotten.” 1st. *Not of blood*, i. e., no heredity can impart, or help, towards, the New Birth. Children are not the Children of God because they are born of Christian Parents.

2d. *Not of the will of the flesh*, i. e., no self-will can make a person a child of God. It is a common expression, “I can become a Christian when I like!” The Holy Spirit says NO to this, “Seek the Lord while He may be found, call upon Him while He is near.”

3d. *Not of the will of man*, i. e., no action of a man in any ordinance can impart the new life or help towards its reception.

Not an inherited life from godly parents, not obtained by a mere act of choice or self-will, not imparted by baptism or any other human act, *but of God*. Divine sovereignty is the authority for the new life. The free gift of God purchased by the atonement of Christ, and offered by the Holy Spirit to any believer in the Lord Jesus, gives life from above.

The three positives are in Roman viii. 15, 16, “Ye received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are the children of God.”

The first positive fact is that the Spirit makes us children of God. Such a relationship must be independent of conduct. It can neither be formed by good conduct, nor destroyed by bad conduct. How many are afraid that by failure in obedi-

ence and sin, they may lose their spiritual life! It is the Spirit's work to maintain what He has implanted, so that what is true in the natural order of things, that no behaviour can unmake a son, is equally true in the supernatural, a wilful son may be disinherited, but the sonship remains.

Second positive, v. 17, "If children, then heirs." There is a property to come into as a right of the lawfully begotten. Possessing the Father's life, the child is entitled to share the Father's property.

Third positive. "Inheritors of the Promises." The property or inheritance of Christ is not merely this world, but the whole universe of God with all it contains. His by right of sonship, by right of creation, by right of redemption, He has purposed to share it with the members of the family of God, who have been born of the Spirit, filled with the Spirit, sealed with the Spirit. This opens up one of the most serious and yet glorious questions that can occupy the attention of the people of God. *Is there any possibility of losing the inheritance?* On what principle is it to be divided among the sons of glory? Life cannot be lost, but the inheritance may be. A child may be an heir without being an inheritor. In Gal. iv. 1, the apostle points this out. "So long as the heir is a child, he differeth nothing from a bond servant though he be lord of all." A child under age, or a child who has ceased to grow, whose faculties are stunted, cannot take possession of the property. May there not be an unperceived warning bearing on this in such passages as 1 Cor. iii. 1-5, Heb. v. 11-14, and Rom. viii. 3-9? In all three passages the exhortation is concerning the danger of remaining *babes* or *carnally-minded*, the two phrases being identical.

An ungrown child remains a babe in capacity, position, and dependence; in the eyes of the law he is a minor, un-

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able to act. The ungrown Christian is one that has not yielded fully to the dominating power of the presence of the Holy Spirit, one whose character and capacity for God are therefore undeveloped. How can such enter into possession hereafter of "the inheritance of the saints in light" in the same degree as will those who have yielded themselves wholly to the Spirit? The features of the carnal, or babe life, are very strongly marked, and can be easily detected in 1 Cor. iii. 1-5. They are described as (a) stunted growth, (b) needing milk diet, (c) quarrelsomeness, (d) acting as do human beings who have no Divine life, and (e) being strongly denominational. In Heb. v., the other features are (f) sleepiness, for the word translated, dull of hearing, in ver. 11, is otherwise translated slothful or sluggish in vi. 12, (g) ignorance of elementary gospel truths, (h) inability to teach others, (i) unexercised senses in discriminating between right and wrong. Should not every one who reads these lines take time to test themselves carefully and ascertain the true state of their life. For instance, how many can sit down by the side of an unconverted person and explain the Gospel simply, clearly, rationally? To quote Gospel texts is not *teaching*, but to explain the reason for the atonement, why God cannot pardon sin apart from the sacrifice of Christ, how peace has been made, what faith means, how a person can know whether Christ died for him, and all the ordinary questions that arise in the minds of ignorant or seeking souls. To be unable to do so is a sign of babyhood, is a reproach, nay, more, is a *positive sin*. The Lord expects that we receive the Spirit of wisdom and knowledge, and learn of Him thus, that we may be able to teach others.

In Romans viii, a further group of features of this

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stunted life is found; self-centredness, enmity against God, no surrender to God's rules for holy living; and by comparison with James iv. 4, it will be seen that enmity against God is the same as friendship with the world. The worldly, selfish, self-controlled, ignorant, disobedient Christian may have life, be an heir, but may never be an *inheritor*. Take a further statement in Eph. i. 14, the Holy Spirit is called "the earnest of our inheritance." This word "earnest" means *first instalment*, pledge, guarantee. If the Holy Spirit, as such, be ignored, disobeyed, grieved, and given no position of authority and control in the heart, how is it possible for the second instalment of the inheritance to be obtained or received, save in similar proportion?

This principle seems to be vividly illustrated by the Lord's parable of the Pounds in Luke xix. 12-27. Here is the picture of the nobleman about to leave for the far country, to be invested with royal honours, and then to return. Calling his staff of servants around him, he gives them a pound each with instructions to trade therewith till he returns. His first recorded action on returning is to summon the servants and ascertain how much each has gained, and then to administer reward in the shape of position in the administration of his kingdom *prorata*. Thus the man whose pound has made ten pounds has authority over ten cities, the one whose pound made five is over five cities, the one whose pound made nothing gets nothing, nay, more, he loses the original pound, which implies no future possibility of service. The nobleman is the Lord Jesus, the servants are His people redeemed by Him from the slavery of sin, and, therefore, in the holy bondage. To each one has he given the Scriptures, wherewith to be trading in the Spirit. In this all are alike, as contrasted with the other parable of

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Matt. xxv., where talents varying in number are given. Will not the future second instalment of power in the resurrection life be according to the use made of this priceless gift? What of those Christians who, content with the bare knowledge of pardon and acceptance, have never searched the Scriptures to learn separation from the world, consecration of time, and means, and talents to Christ, and who know nothing practically of the mighty presence of the Spirit of God? May they not be likened to minors who have never attained to their majority, and therefore are by law debarred from holding and administering property though living at home and surrounded with all that home and a loving Father can bestow? This aspect of matters will bear much prayerful examination, and should lead to serious heart-searching. The Lord longs to give as large a share as possible to each of His fellow heirs.

What is the quality of this life imparted by the Holy Spirit? It is the HOLY life of Christ. 1 John iii. 9, "Whosoever is begotten of God doeth no sin, because his seed remaineth in him and he cannot sin, because He is begotten of God." This passage presents considerable practical difficulties, and must be examined carefully in its context. A very brief word here only is possible. Take the definition of sin as given in the context. "Sin is lawlessness," v. 4, i. e., a perpetual refusal to obey God and do His will. The life of God is absolutely and only *lawful*, there is no unrighteousness in it. It is according to the eternal principles of right. Whosoever, therefore, is born of God, comes under the law of that life, and he cannot be a wilfully persistent opponent of the will of God. To do right, as God reveals what is right, becomes the habit of his life, and must continue so, because this life is not a fitful, accidental relationship based on emotion or feeling, but is the perma-

inent, eternal fact. “*It remains*,” it is within, kept there, preserved by God’s own Spirit. It is the magnificent grace of God that begets into such a life as this. Let that life dominate, grow, thrive, be fed by the Word of God and the Will of God, and it will utilize all the powers of mind and body for the glory of God.

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Rom. viii. 16, “The Spirit Himself beareth witness with our spirit that we are the children of God.” 1 John v. 10, “It is the Spirit that beareth witness.” What is a witness? One who testifies to facts, that he has seen or heard; his evidence is credible only according to his character. He who bears witness is the Spirit of truth, therefore, all He says is unimpeachable. Conscience is the other witness within, and his work is like that of account books that reveal the condition of bankruptcy, but can offer no remedy. It was this latter witness that drove Adam and Eve to hide from the presence of God among the trees of the garden. The Holy Spirit, on the other hand, witnesses as to facts, and shows the remedy for the disclosed liabilities.

1. He witnesses to the sinner of the sin he has seen and heard, and tells him there is no hope, no help, no improvement possible.

2. He then proceeds to the declaration of a series of facts as to the Lord Jesus, the Saviour from sin.

(a) That the Son of God, named Jesus, entered into *human life* and condition, that God might deal with Him as our representative.

(b) That Jesus became a *servant*, showing to us what doing the will of God really is.

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- (c) That Jesus was made *Sin*, that in His person all legal claims might be met for settlement.
- (d) That Jesus became *sacrifice for sin* to bear it away, and provide pardon on a righteous basis.
- (e) That Jesus was *raised from the dead* as our Security against any possible recurrence of the claims of the law against us.

To the individual heart that listens He tells how He saw that one's sin, laid upon Jesus, borne by Jesus, left in the grave by Jesus, and now He hears that gracious One speaking the words of pardon, reconciliation, and welcome, so that there may be given the new life that will make such an one a child of God. He uses the written Scriptures as the medium of communication to the human mind, and thus we know the security of the life, the relationship of the life, the future prospects of the life, the holiness of the life.

He never varies in His witness-bearing. He cannot contradict Himself, and He rightly demands implicit faith in the accuracy of the statements He makes; for, "He that *believeth* hath life;" and it is the presence of the witness-bearing Spirit in the believer that makes him a witness for Christ to others.

CHAPTER IV

TO SEAL AND TO FILL

I. To Seal

HE three following texts contain the expression to be considered:

2 Cor. i. 22: "Who also hath sealed us."

Eph. i. 13: "Ye were sealed with that Holy Spirit of promise."

Eph. iv. 30: "In whom ye were sealed unto the day of redemption."

Three ideas may be associated with this word "Sealed:"
(a) Secured, made sure; (b) Stamped with the image of God; (c) Inspected and pronounced fit.

SECURED—MADE SURE

(A) The first idea. John iii. 33: "He that hath received His testimony, hath set to his seal that God is true." Imagine a document drawn up, and setting forth in successive clauses the great array of truths concerning God and the sinner.

1. THAT GOD IS HOLY, and will by no means clear the guilty; yet loves the sinner with an immeasurable love.

2. THAT THE SON OF GOD, the Lord Jesus Christ, has undertaken the stupendous work of making atonement for sin, settling all the claims of the holy law on an eternally righteous basis.

3. THAT A SINNER, born such and being such, is wholly undone and lost.

4. THAT TO FAITH is offered the great salvation wrought out by Christ, as the gift of God.

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5. THAT THE TERMS of acceptance are the unconditional surrender of the sinner to God, spirit, soul, and body, acknowledging the grace of God and the overwhelming guilt of sin, to whom God gives eternal life, pardon of sin, the spirit of adoption, an inheritance among the sanctified.

6. THAT ALL THIS is conveyed, assigned, and guaranteed by the divine promise and purpose, unalterable and inalienable.

This document is presented to a sinner for perusal, and acceptance. Does he believe it? Does he accept the gifts and benefits enumerated on the terms offered? Then if so, let him sign his name in token of the same. But such signature is of no value unless countersigned by a witness, and that witness is the Holy Spirit. He witnesses the signature and so He makes valid and secure beyond any power of violation the conveyance from God to the sinner of all that "Eternal life" means. Thus all is sealed, and the fulfillment of all the covenants guaranteed.

(b) A second idea follows this one, namely,

STAMPED WITH THE IMAGE OF GOD.

2 Tim. ii. 19: "Howbeit the firm foundation of God standeth, having this Seal, the Lord knoweth them that are His; and let every one that nameth the name of the Lord depart from unrighteousness." On the soul of the saved one is to be impressed the image of the Lord that has saved. Rom. viii. 29. "Conformed to the image of His Son." Such an one is marked as the property of the Lord, like a coin of the realm, bearing the image of the Sovereign, and the inscription runs round the obverse and the reverse of the coin. In this case the inscription of the Seal on the obverse, or heaven side, is "The Lord knoweth them that are His." It is the idea of ownership

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and recognised property, each one known to the Lord. The reverse inscription, to be read by the world, is "Let every one that nameth the name of the Lord depart from unrighteousness." This must be the impress on Character, legible, clear, and always presented. Thus, if the question be asked, "Whose is this image and superscription?" the answer may be immediate and unhesitating, "The Lord's." But too often the reverse side becomes indistinct, hence the need for continual renewal by the Spirit of God (Col. iii).

INSPECTED AND PRONOUNCED FIT

(c) The third idea attached to the use of the word "Sealed" connects with some remarks made in a previous chapter concerning our Lord, when spoken of as Sealed by God the Father, John vi. 27. It was the wonderful examination of the Son by the Father, when the Spirit descended upon Him, and the Voice from heaven announced "This is my beloved Son, in whom I am well pleased." Matt. iii. 16, 17. Similarly for the Christian this is a momentous truth. For what purpose have we been born of the Spirit? That we may be the sons and servants of God in this world for awhile, and then be translated to a higher service and deeper communion. The Lord Jesus was the Light of the World; we are to be the light of the world in His absence from it. He gave Himself for the world—we are to give ourselves to Him for the world, to witness for Him in it, to be persecuted and opposed by it, to pull brands from the burning out of it, to glorify Him in it. A great calling to a heavenly work amid many and real difficulties. Are we fit? Can we do it? No self-examination can declare. The Holy Spirit must come and take up His abode in us, in order to the change of our being and heart, imparting

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the life of Christ, testing and changing our motives, supplanting our love by the Love of God, thus sealing us as fit for God's use, because partakers of the Divine nature. Such a sealing does away with all recognition of merit, of self-effort, of goodness. It is Christ in us, and only Christ, that can make us of any service to God. The knowledge and understanding of the Sealing will make us say, "Yet not I, but Christ liveth in me," otherwise we can accomplish nothing of God's purposes. Now combine the three ideas. (a) Secure in Christ by the Holy Spirit; (b) bearing the image of Christ, by the Spirit, making us the property of God; and then (c) found fit by, and through, the Spirit for the purposes of God in the world.

An illustration is found of much of this truth in Leviticus xiv., which contains the details of the ceremony for the cleansing of the leper. When the disease first appeared the suspect was quarantined, and kept separated outside the camp, so long as there was any risk of infection. After a cure had been effected, probably in answer to the prayers of the High Priest, the ceremony of cleansing was undergone at the hands of the High Priest. The leper was carefully and closely examined in every part, that there might be no undetected presence of the disease. "Search me, O God, and know my heart, try me, and know my thoughts." Ps. cxxxix. 23. If found free of disease, then two little birds were taken and used as directed, typifying the identification of a cleansed sinner with the death and resurrection of Christ. Then followed, after an interval, the closing part of the ceremony, in which, after the presentation of the prescribed sin, meal, and burnt offerings, the blood of the sin offering was put on the right ear, hand, and foot of the cleansed leper, betokening the thoroughness of the ex-

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amination, the removal of the disease and all its traces, and the life of the sin offering accepted on behalf of the sinner. The Blood was not so much for the cleansing as for *declaration of the absence of the disease*. Next came the application of the oil upon the blood, on the same ear, hand, and foot, which was the Sealing, the ratifying, the marking of the cleansed man in the presence of God, by the High Priest. By this act he was virtually pronounced fit to return to his place and work in the camp. Any one meeting him and seeing the blood and oil on him would know at once what he had been, and what he now was, and who had been handling him, namely, the High Priest. May there not be much food for thought and enquiry here, as to whether we are seen to be the Lord's sealed ones, delivered from leprosy, saved by His power, marked by His Spirit, unto the day of redemption? We are secured against all possibility of being rejected finally, because of the Blood of the sin offering and the oil of the Holy Spirit being on us!

II. To Fill

What is it to be filled with the Spirit?

i. *It is obedience to a command.* Eph. v. 18: "Be not drunk with wine, but be filled with the spirit." Continuous obedience will mean continuous filling. Intermittent obedience will mean intermittent filling. Continuous disobedience will mean continuous absence of filling. The Spirit of God has come to enter in, dwell, take possession, and keep possession, for the purposes of fulfilling the will of God. Has He been welcomed, listened to, yielded to, and has the whole being been handed over to Him? If not, then the proportion of withholding is the proportionate absence of the infilling. Up to your capacity, according to the measure

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of your surrendered will, He fills, moment by moment. According to the maintenance of the attitude of simple and loyal obedience He maintains the fulness. In some cases this infilling has been gradual, accompanied by no conscious experience of a sudden or remarkable nature; simply because the truth, as apprehended from time to time, has been accepted by faith, yielded to, and received with thanksgiving. In such hearts there has been no controversy, no withholding from the Lord what was His by purchase. In other cases the truth of the purpose of God to fill with the Spirit has flashed suddenly on the mind, the will has bowed immediately, and the sudden taking possession of the inner being by the Spirit has been accompanied by a flood of joy, glory, peace, etc. In other cases, again, where the truth has been presented, and mentally accepted, there has been something in the life withheld, some obedience withdrawn, some contingency suspected, which has raised fear or anxiety. The Holy Spirit has not been trusted implicitly, hence the proportionate absence of the infilling.

"To be filled" is the birthright of every believer. Not to be filled is sin in every case, and must be dealt with before God accordingly, namely, by confession, and the removal of the cause. It is not so much something to be prayed for, as a gift to be accepted, a purpose of God to be fulfilled on the simple condition of obedience.

Why is the infilling provided, and to be accepted?

1. *To develop the character* of the child of God in all points, that he may truly and manifestly bear the image of Christ. Eph. v. 21: "Submitting yourselves one to another in the fear of God. To act as Christ did in all relationships, such as child, workman, friend, master, servant, companion, neighbor. To cultivate Him by one's own effort is failure.

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To imitate Him by one's own effort is failure, therefore to be filled with the Spirit is absolutely essential.

2. *To arm us for the conflict* with the world and its Prince. The Holy Spirit is absolutely loyal to the interests and glory of the risen Lord Jesus Christ, and is equally hostile to all that opposes. This world, ruled by its Prince, Satan, and governed in detail by the hosts of "spirits of wickedness in heavenly places" (Eph. vi. 12), is intensely opposed to Him. It is utterly impossible to withstand the influence, ambition, position, pleasure, prospects that are offered, unless filled with the Spirit of God. Opposition and persecution have to be endured. The Lord emphatically said so, and experience has confirmed it all down the centuries.

3. *To win souls for God out of the world*, and lead them to Christ. No other power can do this. Sentiment may be raised, emotions may be stirred by certain methods of speaking and singing, but there can be no permanency apart from the Holy Spirit's work. He comes from the Throne of God. He is empowered with the almighty power of God. He alone can empower a human life, and enable it to overcome the currents that surround it. No one ever turned away dissatisfied, disappointed, unhelped, unheeded, who was honest in heart and obedient in will.

The filling is normal, not extraordinary; continuous, not spasmodic; for the accomplishing of the will of God in us, not for us to accomplish what we think may be the will of God; to work the will of God through us, not for us to do the work of God. And the results:—Such as are found in Eph. v. and vi., descriptive of family life, happy life, energetic life, and prayerful life. Therefore "be filled with the Spirit."

CHAPTER V

TO ANOINT

“**O**E HAVE an Anointing of the Holy One.”
1 John ii. 20: “He that anointeth us is God.” 2 Cor. i. 21.

1 John ii. 27: “The Anointing which ye have received of Him adideth.”

The true meaning of “Christian” is almost forgotten and needs reviving. The name “Christ” as applied to our Lord means The Anointed One. Hence the word “Christian” must have a similar meaning attached to it. “God anointed Jesus of Nazareth, who went about doing good.” “He that anointeth us is God.” We too, then, should seek to know the purposes for which we have been anointed, and fulfill them in the power received through the anointing.

Throughout Scripture Oil is the type of the Holy Spirit; the study therefore, of its use for anointing purposes will throw a flood of light upon the subject in hand. The anointing must be looked upon as another phase of the Spirit’s work, rather than as a stage. To many, however, who have never known the meaning of the anointing as an experience, it marks a stage in the Christian life when revealed and received.

What Did Anointing with Oil Accomplish?

(a) Anointing with holy oil separated, or set apart for God whatever was touched (Ex. xl. 9-14). The Tabernacle and all the holy vessels were in detail anointed, and were thereby consecrated.

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(b) Anointing with holy oil separated to God all *persons* that were touched by it (Ex. xl. 12-14). Aaron and his sons were set apart for an everlasting Priesthood.

(c) Anointing with holy oil consecrated and restored back to God what had been *defiled* and separated.

(d) Anointing with holy oil qualified for office. In addition to its use for admission to the office of Priest above mentioned, it was similarly used in appointing to the office of prophet and king (1 Kings xix. 16, and 1 Sam. xvi. 13) respectively.

(e) Anointing with oil was the sign of honor to a guest at meals. Psa. xxiii. 5: "Thou anointest my head with oil." The complaint of the Lord in Simon, the Pharisee's house was, "My head with oil thou did'st not anoint," Luke vii. 41.

(f) Anointing with oil was practiced in connection with the healing of the sick (James v. 14). . . . "Anointing him with oil in the name of the Lord" (See also Mark vi. 13).

To sum up—six classes of persons might be anointed, three for official purposes, that of Prophet, Priest, and King; three for unofficial purposes, namely, the cleansed leper, the guest, and the sick.

2 Cor. i. 21: It is God who anoints with the Holy Spirit, and how various may be the blessings that such an anointing may bring to His children. Referring to the descent of the Holy Spirit at Pentecost, the Apostle Peter makes it plain that the gift was from the Father (Acts ii. 33).

What Will the Anointing Accomplish Now?

1. *It delivers from the power of sin and death:* It will heal the defective leprous life (Rom. viii. 3). The law of the spirit of life in Christ Jesus hath set me free

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from the law of sin and death" (verse 13). "By the Spirit ye mortify the deeds of the body." It is the great power against sin and death, the preservation against temptation—the instruction as to what, and what is not, sin.

2. *It gives welcome and joy* (Psa. xcii. 10). "I shall be anointed with fresh oil" (Isa. lxi. 3). . . . "The oil of joy for mourning." As the guest of the Lord Jesus at His table, with the abundance of bread and the over-flowing cup, there will be the over-flowing joy, the anointed head, the shining face. He loves the cheerful company of His guests, because they are His own, His redeemed. The Holy Spirit supplies the joy, and none should ever come from the secret presence of the King save with the shining face (Matt. vi. 17).

3. *It consecrates and sanctifies.* Referring once more to the cleansing of the leper, when in three places the healed man was anointed with oil, the anointed ear represents that the head, the mind, the thoughts, the senses located in the head, which are the avenues communicating with the external world, have been afresh renewed for holy occupation; the anointed hand—that all manner of service and activity will henceforth be holy, touching nought but what the Lord commands, holding nothing but for Him, no withering of the powers, no failure in the grasp; the anointed foot, that the walk will be henceforth with God, keeping step with the Spirit, running in the way of His commandments, hastening on His errands, the servant watching daily at the gates, waiting at the posts of the doors. The whole man, spirit, soul and body, consciously appropriated by God, because yielded to God, and by that same anointing "preserved blameless unto the arrival of the Lord Jesus" (1 Thess. v. 18), "to be presented faultless before the presence of His glory with exceeding joy" (Jude 24).

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4. *It qualifies for the Prophetic office.* This office is defined in 1 Cor. xiv. 3: "Speaking unto edification, and comfort and consolation;" and is open to men and women alike under the control of the Holy Spirit. "Edification," that is building up the faith, that it becomes stronger, more able to obtain the promises of God, and attempt greater things for God.

"Comfort" and "consolation," administering the words of hope and cheer among the perplexed, tried, afflicted, tempted ones, "ministering the Spirit" (Gal. iii. 5), the Comforter, and so communicating the gracious thoughts of God. How few, comparatively, have believed for the anointing for this office, and what room there is for such gracious ministry day by day.

5. *It qualifies for the Priestly office.* Each believer is called to the priestly office, but few have received the anointing for it. For the expansion of this subject, study Lev. i.-v., where priestly work was to handle and present the sacrifices to God on behalf of the offerers. Ex. xxviii.: To order the light in the tabernacle—symbol of testimony. Ex. xxix.: To offer incense morning and evening upon the golden altar before the Lord—symbol of prayer and intercession. Num. x.: To blow the silver trumpets, for solemn assembly, for marching, for alarms, for ushering in all public festivals and feasts, preceding the army in the battle-fields—symbol of the truth that the atonement of Christ must be the keynote of all worship, watchfulness, warning and joy (Josh. iii.). To blow the rams-horn trumpets of doom round the condemned city—symbol of the fact that the wrath of God is to be announced with the same distinctness as the mercy of God. To carry the ark of God throughout all the journeyings—symbol of the

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lifting up of Christ in all the walks of life. So now for the priestly office, the anointing of the Spirit is needed for the continual presentation of Christ before God as the only hope of the Church, and as the sinbearer, and the trespass offering for the individual, the only ground of communion and fellowship. How much more might be done than is being done by the people of God. Then there is the maintenance of the testimony concerning the Lord, and the ceaseless intercession in His name for others. What "newness of life" may yet be experienced by receiving such an Anointing! In all war against sin, and worship—Christ; in all social and family joy—Christ; in all public assemblies of His people the one theme—Christ, "the Alpha and Omega." It is priestly work to maintain all this, and then in all conflict, whether offensive or defensive, victory through Christ.

6. *It qualifies for the Kingly office.* The reigning hereafter with Christ, the administration of power for Him, will be in virtue of the anointing of the Holy Spirit. As in the case of the Lord Himself, so with each individual Christian, the ceaseless loving, blessed work of the Spirit is essential, qualifying and equipping, energising and controlling.

This anointing abideth. "The anointing that ye have received of Him, abideth in you, and ye need not that anyone teach you; but as His anointing teacheth you, concerning all things, and is no lie, and even as it taught you, ye abide in Him" (1 John ii. 27). This comprehensive verse sums up the leading facts concerning the permanency and the results of the anointing.

1st. **IT ABIDETH.** The official anointing of prophet, priest, and king, needed no repetition, it remained perma-

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nent. So with the believer now; only accept the facts set forth in His word, and praise God for them, yielding the heart and life wholly to them. There is no fickleness in the mind of God concerning the positions into which He brings His people. They are ever His mouthpieces, to show forth His glory and declare His wondrous works: they are ever to be His great company of worshippers, holy ministrants, filling the presence with the sweet odors of thanksgiving, praise, and prayer; they are ever to be the executive of His Almighty Power, "the heirs of God, the joint heirs with Christ."

2nd. **IT MAKES US INDEPENDENT OF HUMAN OPINION AND REASONING.** "Ye need not that anyone teach you." There is no hint here of belittling the teaching in the Church of God, but rather the truth that the Holy Spirit teaches independently of all human wisdom and intellect, and so the anointed one is found fearless in his principles, unmoved by his circumstances, undeterred in his obedience to God, and in his determination to weigh things in the balance of the sanctuary, and is therefore by God in the pathway of holy service.

3rd. **IT TEACHES.** There is the definite guidance, the ever-increasing imparting of the knowledge of the Will of God.

4th. **IT MAINTAINS THE ABIDING IN CHRIST.** Chief of all, the union between Christ and His people is preserved by the anointing. The branches of the vine are part of the vine; they have no separate existence, and no fitful union. Is this known? Is it understood? Is it accepted as the revelation of part of the mission of the Holy Spirit thus to act, and maintain, and enrich?

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For the closing illustration, look at the story of David, the shepherd-boy, as given in 1 Sam. xvi. Sent for one day from the fields, he was anointed by Samuel in the presence of his brethren, for the throne of Israel. The simple ceremony, solemnly performed, was a revelation to the lad of God's great purposes for him. They were all unsought by David, and unexpected, but as he bowed his head before Samuel, the Anointed Prophet, *he accepted by faith* all that was involved in his own anointing. It brought no immediate change in his circumstances, it made him in no way different to the eyes of others, but the anointing remained, it was permanent, and it made him independent of all human opinion about himself. Presently the Philistine war broke out, and the armies of Saul were powerless before those of Goliath. The "anointed one" appeared on the scene, and *immediately joined issue with the giant*. WHY? He knew that he could not fall under the sword of the enemy, the anointing taught him he must come to the throne. The gibes and reproofs of his eldest brother Eliab could not make him change his purposes.

Saul's doubts about him, followed by his clothing him in his armour from head to foot, made him immovable in the purpose of God. Go forward he must, but wear that armour he could not; it was not needed. The anointing taught him why to go, and *how* to go, and kept him abiding in God, established in the faith.

When later on the darker days of bitter persecution and cruel outlawry threw their dark, cold shadows over him, what sustained him? The Anointing that he had received. So in faith and patience, in suffering and scorn, in rejection and poverty, he waited, ever learning more and more of God, until the coronation day dawned and he was acclaimed King of Israel.

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And now let us quietly sit before the Lord and enquire of Him as to the anointing, what it is to teach us; how it is to sustain our hearts and hopes amid all the trials and storms; how it is to make us effective for God, until we shall sit down with the Lord Jesus, THE ANOINTED ONE, in His throne for evermore.

CHAPTER VI

THE HOLY ANOINTING OIL

N THE illustrations of the anointing referred to in the previous chapter, it is important to notice one special variation in the use of oil olive, namely, in the anointing of the priests of the Aaronic priesthood for tabernacle and temple service. Not pure oil was used on this occasion, but a compound, specially ordained of God, and specially prepared for the exclusive use of the tabernacle and temple service, called "The Holy Anointing Oil." Its description is given in Exodus xxx. 22-33:—

"Moreover the Lord spake unto Moses, saying, Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, and of cassia five hundred, after the shekel of the sanctuary, and of oil olive an hin: and thou shalt make it an holy anointing oil, a perfume compounded after the art of the perfumer; it shall be an holy anointing oil.

"And thou shalt anoint therewith the tent of meeting and the ark of the testimony. And the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, and the altar of burnt offering with all the vessels thereof, and the laver and the base thereof.

"And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and sanctify them, that

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they may minister unto Me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto Me throughout your generations. Upon the flesh of man it shall not be poured, neither shall ye make any other like it, according to the composition of it; it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall be cut off from his people."

The compound consisted of four spices mixed with pure olive oil, namely, 500 of pure myrrh, 250 of sweet cinnamon, 250 of sweet calamus, and 500 of cassia. The basis, oil olive was the type of the Holy Spirit as the Third Person of the Adorable Trinity, and the spices would serve to typify certain features of the character of the Lord Jesus, the Second Person of the Trinity, which, taken hold of by the Spirit, are to be imparted to those who are anointed for the everlasting "Priesthood unto God."

Of Myrrh 500 Shekels

Myrrh was a spice spontaneously flowing from a certain shrub, bitter to the taste, but possessing healing, soothing properties, numbing pain, and acting as a comforter. Cant. i. 13; "A bundle of myrrh is my well beloved unto me." Cant. v. 5: "My hands dropped with myrrh." Psa. xiv. 8: "All thy garments smell of myrrh."

During His earthly lifetime, one prominent feature in the character of the Lord Jesus was the spontaneity of His sympathy and compassion. Again and again we read how He was moved with compassion toward the multitudes, or individuals. No pressure was needed, no pleading for His pity. For all classes, for all conditions of need, under all circumstances, that heart of His yielded the wondrous

myrrh of love and pity, and "He healed all who had need of healing." Yet His methods and words were bitter to the taste of the Pharisee class in their religious exclusivism and pride. His rebuke of sin, of *their* sin, was bitter, though needful. He could not speak merely pleasant, soothing words to please His hearers. He was the Truth, and, therefore, must utter the truth of God unaltered, to their consternation and wrath. The Sabbath-day miracles drew forth their contempt and opposition to Him; but He went on with His blessed work as though no opposition had been aroused. Note the different occasions for this expression of dislike. Luke xv. 2: "The pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Luke xix. 7; the story of Zacchæus, "They all murmured, saying, He is gone in to lodge with a man that is a sinner." Luke vii. 39: "This man, if he were a prophet, would have known who and what manner of woman that is that toucheth him, for she is a sinner." Luke xiii. 14: "The ruler of the synagogue was moved with indignation."

The two effects were very plainly seen: on the one hand, the healing of the suffering hearts; and, on the other hand, the bitter taste of His words and actions for those who were arrayed against Him. Yet we cannot afford to lose that overflowing heart-love and its many manifestations, even though it ignore all the rules of so-called religion and society! "He is touched with the feeling of our infirmities."

Of Sweet Cinnamon 250

Cinnamon was the internal bark of another shrub, fragrant and sweet, suggestive of the internal sweetness of the Lord's character; His meekness, gentleness, love to God, purity, unselfishness. He was always accessible to anyone

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at any hour of the day or night, never too busy, or too tired; never thinking people unreasonable in the demands they made on Him—keenly affectionate—keenly sensitive to wrong—full of deepest pity for the wronged and oppressed, and never doing anything for the sake of display, or to attract attention to Himself. Such features of character were fully seen only by the eye of the Father—men misjudged Him, attributed impure motives to Him, but He went on, the undaunted, unhindered, unchangeable one.

Of Sweet Calamus 250

This is the *pith* of another shrub, sweet and fragrant. What was the innermost pith of the character of the Blessed Lord? The Will of God the Father. Psa. xl. 8. “Lo, I come to do Thy Will, O my God.”

John v. 30: “I seek not mine own will, but the Will of Him that sent me.” John viii. 50: “I seek not mine own glory.” From the beginning to the end of His Life He could say, “My meat is to do the Will of Him that sent Me, and to finish His work.” All the miracles He wrought, all the deliverances given, all the pains, and fevers, and leprosies cured—all the works of pity as they were accomplished, were truly the Will of God, and as such alone He wrought them. In Gethsemane’s hour of anguish He cried, “Not My will, but Thine, be done.” On the cross He prayed, “Father, forgive them, for they know not what they do.” Nothing, therefore, could interfere with His priestly ministry to God, nothing could force His hand into self-willed or selfish action.

Of Cassia 500

The *outer* bark of a fourth shrub yielded the last named of the spices for the holy compound. It suggests the external

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character of our Lord. How did He appear to the crowds of ordinary people? His character was manifestly beautiful, manly, honest, upright, courageous, yet tender and unassuming. It gave courage to the weakest to draw near; little children had no dread of Him, strong men were glad to be led by Him. Demon-possessed men and women yielded to Him. John vii. 46, "Never man spake like this man." Luke iv. 22, "They all wondered at the gracious words that proceeded out of His mouth."

Mark i. 22, "He taught them as one having authority."

John x. 32, No enmity was shown by Him when stoned in the temple courts; a courteous, simple question was put by Him to His adversaries, "For which of these works do ye stone me?"

1 Peter ii. 23: "When He was reviled, He reviled not again; when He suffered, He threatened not."

The multitude pressed upon Him to hear. Said one, "If I may but touch the hem of His garment!" He was so approachable, so pleasant, so full of true kindness, and, with it all, such force, such reserve of power, such an uncompromising attitude towards all hypocrisy and sin, such an upholding of the righteousness of the law of God.

It was 1,000 of sweet to 500 of bitter in the holy compound, and such must it ever be in "the Spirit of Christ." The holy anointing oil, then, is the symbol of that which has come forth from the Father, for the anointing of His people for the discharge of their priestly service to Him. How we need such an anointing, such an imparting of these blessed features of the Risen Lord! What fragrance, what simplicity, what compassion, what surrendered will, what grace and beauty shall this precious ointment impart!

There were two rules concerning it. The first rule was,

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“Upon a man’s flesh shall it not be poured.” God can never sanctify or utilise “the flesh,” the old Adam nature and life. No culture of it, no development of it under the best regulations, can ever bring it into harmony with God’s Spirit. “That which is born of the flesh, is flesh, and that which is born of the Spirit is Spirit.” The two are antagonistic and irreconcilable. Upon the holy garments as worn by the priests, was the holy anointing oil poured or sprinkled. As clothed in the garments of salvation, as covered with the robe of His righteousness, as accepted in the Beloved alone, can any one receive the anointing.

The second rule. No imitation was to be made of it. There was to be no copy of the compound for personal enjoyment or use, or for any imitation of priesthood. Such an act would be sacrilege, and be visited by condign punishment. And yet, do we see no phases of this? Are we not troubled by spurious consecration, by a spurious Christianity of culture, by an attempt to label as Christian that which has nothing of Christ in it? All such efforts to imitate the Spirit of Christ, are followed by dire catastrophe. God will have none of it. Let none be content with any attempted copy, but in abasement of soul, wait before Him, until He shall give the Spirit of Christ in all His fullness; for “If any man have not the Spirit of Christ, he is none of His” (Rom. vii. 9).

Lastly, in reading Ex. xl. 9-16, note how every vessel of the tabernacle, large and small, was anointed with the holy anointing oil. Whatever its position, value, insignificance, or otherwise, one perfume pervaded all. The structure, too, the boards, bars, pillars, curtains, coverings, etc., were equally anointed. The dwelling-place of God, the place of sacrifice, the place of cleansing, the place of intercession,

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the place of communion, the place of light; and lastly, the sons of Aaron, the priest, were all anointed with the same.

Christ must be first and last. He must be all in all. Everything and everyone must speak to God of Him, and of Him only. God never tires of the fragrance of that Name which is above every name, the Name of Jesus. The smallest activity, the hidden service, the public ceremony, the individual priest, shall all present one fragrance to God.

And so must it be with every member of the Church of God. The Holy Spirit must anoint us with the Spirit of Christ. In the tiniest actions, in the home life, in the business life, in the social life, in the church life, it must be "Jesus only," the sweet savour, the perfume of heaven. All from Him, all for Him, all to Him. Shall we receive this anointing, and henceforth say, "To me to live is Christ?"

"Thanks be unto God for His unspeakable gift."

CHAPTER VII

THE ENDUEMENT OF POWER

HCTS. i. 8. "Ye shall receive power after that the Holy Ghost is come upon you."

Luke xxiv. 49. "Tarry until ye be clothed with power from on high."

Eph. i. 19. "That ye may know . . . the exceeding greatness of His power to usward who believe, according to that working of the strength of His might, which He wrought in Christ when He raised Him from the dead, and set Him . . . far above . . . "

Eph. iii. 20. "According to the power that worketh in us."

The enduement of power is one phase of the work of the Holy Spirit that never fails to secure attention and interest. Weakness abounds, ineffectiveness marks much of so-called Christian work. "More power" is the universal cry, and it is the purpose and provision of God that His children should be adequately and permanently empowered. The promises of the Lord, as quoted above, are well known, and also how on the day of Pentecost the mighty gift was brought in fulfillment, so that men who were weak and timid before became strong and bold for Christ. The prayer of the apostle in Eph. i. is in line with the blessing of power, as he prays that the Church of God may know *what* is the exceeding greatness of that power.

The sample of it is given in the resurrection of the Lord from the dead. There never was such an exhibition of utter

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weakness as was presented by the dead Christ in the grave. From the height of supreme power He came, where He had wielded all the authority of God, and had upheld all things by His word, down to the level of human weakness and need, taking upon Himself the form of a servant, made in the likeness of man, and becoming obedient to death, even the death of the cross.

Can any power lift Him now? If so, it must be adequate for any other need that can ever exist in this world. So the surpassing greatness of God's power raised Christ from the dead and set Him on the right hand of the Most High. This power is spoken of as "*toward us who believe.*" The same Spirit of Power has descended in all its fulness to uplift and bless; but on what terms, and under what circumstances? To be endued with the power of Christ necessitates identification with the death and burial of Christ. It was from the grave He was raised: it is from His grave we, too, must be raised. In Col. ii. 12, 20, occur the expressions, "Having been buried with Him in baptism," and "If ye died with Christ from the rudiments of the world." God sees the believer identified with His Son in death, burial and resurrection; and when faith perceives the same, accepts the position, recognises the death to all self-effort, natural powers, and whatever of defect may be inherited from the first Adam, then the Holy Spirit that raised up Christ, can also raise up such an one, and he henceforth walks in "newness of life," and has the power of the endless life. Humiliation must precede exaltation. It is self-strength that hinders Divine strength—too much strength, not too little, is the cause of all weakness in the Christian life. Jacob's strength of natural will measured all night at Peniel against the will of God as manifested in the heavenly messenger, and

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not till that strength was brought to naught by the dislocated thigh could he be called Israel, and have strength from above. "When I am weak, then am I strong."

The Power in Eph. i. 20 mentioned as "toward us," is found to be "in us" in chapter iii. 20. Faith in Christ, ever rooting in His love and promises, will discover how "He is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us."

No limit is known to that power, no limit need be put by us to the possibilities of that power. It is still "the exceeding abundantly above all we ask or think" that God would have us to expect and receive.

Enmantled with Power

This expression occurs more than once in the Word of God. Judges vi. 34, "The Spirit of the Lord clothed Himself with Gideon, and he blew a trumpet," is one remarkable phrase. Here it is the idea of the Spirit making a mantle of Gideon, that through him He may accomplish the purposes of God; as a man wears his mantle wherever he goes, so will the Spirit carry Gideon along, making him invincible and victorious. Who would not covet such a magnificent relationship with the Holy Spirit!

1 Chron. xii. 18, "Then the Spirit clothed Amasai; and he said, "Thine we are, David, and thine we are, thou son of Jesse." Here is the other idea of a man clothed with the Spirit, as with a mantle, and thus empowered.

2 Chron. xxiv. "The Spirit of God clothed Zacharias, the son of Jehoiada the priest . . . they stoned him with stones at the commandment of the king;" a second illustration of the enmantling with power, but, with what results? In the case of Amasai—to proclaim David as king, to

prove loyalty and surrender for a life of obedience of God's anointed. In the other—to defend the truth of God, and bear witness against sin. These two men are the Peter and Stephen of the Old Testament: the one proclaiming Christ as King, the other reproving sin, and being stoned for it. Enduement with power, then, is not merely for success in work and testimony, but for ability to be, and do, what God appoints, whether for life or death. Many a heart honestly craves this enduement simply for success in some work for Christ, and wonders why it is withheld. The motive for its being sought is searched out by God, and if found not to be for the glory of God, the blessing sought is righteously withheld.

The full illustration of the "enmantling with power from on high" is found in the narrative of 2 Kings ii., the story of Elijah and Elisha. "It came to pass when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal." Elijah was the master, the man of God, the prophet of fire, the vindicator of God before apostate Israel, the man of indomitable courage, fearless heart, and yet of tender compassion for the suffering and sorrowing. Elisha is described thus in 2 Kings iii. 11: "Here is Elisha who poured water on the hands of Elijah," that is to say, here is the man who has occupied the place of lowest service to the great Master. He had not always occupied this place; at one time he was a prosperous farmer, possessing land and stock. The crisis point in his life had been the call to leave all and follow Elijah. Very complete at that time was the severance from the past life. In humiliation, lowly service, identification with the hardships, or otherwise, with his master, he had faithfully followed, and now no longer as a servant, but

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treated as a friend and companion, he accompanies the "Prophet of Fire." Note the parallel in John xv. 15: "No longer do I call you servants, . . . but I have called you friends." These men had companied with the Lord, who is about to leave them, and He takes them into His confidence, for He wants them to understand and receive the enduement of power.

In the Old Testament narrative note next the pathway that leads to the place of blessing—from Gilgal, through Bethel, Jericho and the Jordan, and up the other side. These places have remarkable associations with events in the previous history of Israel where God had been manifested. They suggest a series of Spiritual truths that need to be known and understood, without which the enduement of power cannot be a real or permanent experience. GILGAL, referred to in Joshua v., was the first camping ground of Israel after crossing the Jordan. Here the reproach was rolled away after the rite of circumcision had been re-enacted. Israel was a nation redeemed from slavery, whose past history had been full of failure through unbelief. The bones of 400,000 men lay bleaching in the wilderness; they were about to enter upon an entirely new experience of God and of themselves, an experience to be based simply on obedient faith, so that their well-drilled and equipped foe might be unable to stand before them.

To give them courage and expectancy God rolled away the reproach of all their past, so that they were never to reason out the chances of the future by the experiences of the past. This must be the starting point for the enduement of power. "The past is under the Blood." Nothing is to be argued from it as to future probabilities. Here Elijah and Elisha stepped out as friend with friend. The

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spiritual meaning of the rite of circumcision seems to be "having no confidence in the flesh or self," trusting only in a living God. Let this be the "Henceforth" for the defeated, unexpectant child of God.

The first halting place was Bethel. Elijah tested Elisha with the "Tarry here, I pray thee," and was met with, "I will not leave thee." Full purpose of heart to walk in communion all the way is essential as a pre-requisite for the enduement of power. Bethel's name was an association with an incident in the story of Jacob, the man of natural weakness and meanness, in which he learned "the Presence of God" (Gen. xxxviii). Unexpectedly he found himself in the place of the Presence, and received the gracious promise of God. An old 17th century saint, Tauler by name, was accustomed to urge on his brethren the words, "Practice the Presence of God." Let every halting place for rest and refreshment be Bethel, the "place of the Presence," and there will be preparation for any fuller manifestation God may be about to give.

The second halting place was Jericho. Here again the test was applied of communion to be continued, and the same answer given. The spot was famous for being the place of the power of God's Presence giving victory over Israel's great foe that barred the way of access to the land of promise. Josh. vi. To overcome Jericho, only one thing was needed, namely, obedience to God's command, trusting Him for deliverance. No flesh must glory in His Presence; no foe shall glory in His presence. The scheme for the overthrow of Jericho made no appeal to common sense, human skill or effort; it was designed solely to manifest that in God's presence Israel had all power. In going forward, then, the believer is to learn how he has the presence

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of a living God at all times, who is the Almighty God for him in all circumstances. "I am El-Shaddai, walk before Me and be thou perfect."

The third halting place was Jordan, and the halt was but for a moment. No further test was applied. "They two went on," "They two stood by Jordan," "They two went over." It is the picture of the holy, happy fellowship. The pathway has been a descent all the way, and to Jordan, the place signifying judgment and death, they together have come. For what was Jordan memorable in past history? For the manifestation of the presence of the power of God in holding back the swollen riven till all Israel had crossed over (Josh. iii.). The Ark of the Covenant had taken its place high up the stream, and there it was upheld by the priests, the silent symbol of mercy and strength, but mercy based on atonement, and therefore, upholding the glory and holiness of God. Across the river, by the road made through the smiting of it with Elijah's mantle, the two men crossed. Elisha is now as one who is dead, buried, and risen again, in union with his master, who is about to ascend, having recognised the meaning of the facts that lay behind him, and therefore ready for the great offer. "Ask what I shall do for thee before I be taken from thee" (2 Kings ii. 9). It is *the* opportunity of his life, and he seizes it. To walk in his master's footsteps, to vindicate the honour of Jehovah before an unawakened apostate nation, to remain true to God when alone and without the strong presence of his master, will be his difficulty, and so his request is, "Let, I pray thee, a double portion of thy spirit be upon me." He meant, "let the birthright portion be mine." (See Deut. xxi. 17). "I have been thy servant, treat me as thy first-born son; give me that legacy, and I

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shall be content." "Thou hast asked a hard thing, nevertheless"—and here Elijah attached conditions on the fulfilment of which the prayer should be answered, and the gift bestowed—"if thou see me when I am taken from thee, it shall be so, but if not, it shall not be so." In other words, "Maintain unbroken the communion, let no circumstance of the moment distract, and the enduement of power shall be thine." How shall he maintain that communion? "As they still *went on and talked.*" Keep up the conversation, and you will keep up the communion. Neither the roughness of the road nor the beauty of the prospect must come in.

Nothing between, Lord, nothing between—
Thus may I walk with Thee.

As they communed, the angelic escort, suddenly becoming visible, divided them, and the whirlwind caught up the man of God. He was ascending, and as the master went up, Elisha cried after him, "My father, my father," claiming the promise of the first-born's portion, on the fulfilled conditions. It was the short, simple, powerful prayer of faith.

Then the mantle fell, symbol of the spirit of power, and Elisha, rending his own garments, in token that they were done with, and done for, will henceforth wear the mantle of the man of Carmel.

The meaning is simple. Ere the Lord left the little company who were to take up His work and be His followers, He said (John xiv. 13), "Whatsoever ye shall ask the Father in My name, that will I do." The opportunity of asking, which Elisha had but once in his life, we have continually, viz., His glorious words, "Whatsoever ye shall ask."

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Thus we are to understand the meaning of our Master's Ascension day. He has gone up on high to obtain and bestow gifts on man. Not a crucified Jesus do we so much think of, as of the risen, exalted, and empowered Son of God, Lord and Christ. To many He is, alas! only the One who has died for them. Attention is fixed on the cross that should now be fixed on the throne. From the throne, comes the mantle of power by way of the cross.

Notice again how the company of disciples, as He bade them, waited in Jerusalem for the falling of the mantle, and on the Day of Pentecost, the Holy Spirit descended. That which had been the very source and secret of His power and successful ministry, whereby He pleased God in all things, whereby He went to the cross of Calvary, and whereby he rose and ascended, has returned to earth, and is RECEIVED by every one of the hundred and twenty waiting, believing men and women. They are enmantled with power from on high. The old habits and experiences associated with failure and mistake are rent asunder, never again to be worn. The timidity, weakness, vacillation, gloom, doubt, fear, selfishness, quarrelsomeness that had characterized them, vanish, and in this new power they return to work, and begin to witness for Him.

For the believer to-day there is the same provision on precisely the same terms. Shall the old habits go, with all their unholy associations, shall the purely human give way to the divine, and shall your share of the mantle be claimed and worn? There is nothing to wait for, provided you understand the significance of Gilgal, Bethel, Jericho, and Jordan. "Old things have passed away." "Lo, I am with you alway"—"More than conquerors through Him that loved us"—"Buried with Christ, risen with Christ"—

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"Henceforth to walk in newness of life." Faith sees, faith hears, faith stoops and appropriates, and we *are* strengthened with all might by His Spirit in the inner man. Take your place as a member of the Church of the first-born, wait for no sensation of feeling; believe that the enmantling is for you because you are a child of God, in a surrendered obedient spirit, and nothing shall hinder your blessing. Your joy shall be full—the joy of the Lord your strength.

CHAPTER VIII

THE BAPTISM IN THE SPIRIT

 HIS most important topic must be looked at from two standpoints: 1st, the DOCTRINAL; 2nd, the EXPERIMENTAL. The latter cannot become the full blessing so keenly desired unless the doctrinal ground for it is very clear and correct. What follows in this chapter may not be altogether accepted by many readers, but prayerful consideration is asked for it, in order that fresh perception may be granted and a deeper, truer experiment result therefrom.

Note at the outset that the very common phrase, "the Baptism of the Spirit," will not be found in the Bible. It has so often happened that the alteration of a little word tends to alter the sense as to eventually mislead the mind. In order to know the value and meaning of an important phrase, it should be traced through the Bible and its context carefully marked so that it may be assigned its meaning and proportionate value. The phrase, "Baptized in the Spirit," should be thus treated, and it will be found to occur six times, namely, in Matt. iii. 11, Mark i. 8, Luke iii. 16, John i. 33. These four Scriptures are the narration by the four writers of the Gospels of the same fact, namely, John the Baptist's declaration, "He shall baptize you in (or with) the Holy Spirit," the prediction not of a *phase* of blessing, but of a great foundation fact, which would be fully amplified and expounded as time passed along. The two re-

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maining Scriptures are Acts i. 5 and xi. 16. In the former the Risen Lord is referring to John Baptist's testimony and word, and naturally makes use of John Baptist's phrase, emphasising and repeating it. Similarly in the latter text, the Apostle Peter is quoting the words of the Lord to the disciples as given in i. 5, and proves that they had been illustrated both with the Jewish disciples on the day of Pentecost, and with the Gentile disciples of the household of Cornelius in Cæsarea.

The nearest phrase to this one of John the Baptist's, used by the Apostle Paul, is that of 1 Cor. xii. 13, "For by one Spirit are we all baptized into one body . . . and have all been made to drink of that one Spirit." Two facts are here noted: 1st, BAPTIZED INTO ONE BODY IN THE SPIRIT; 2nd, THE SPIRIT IN US. The two facts are simultaneous, and are spoken of in the past tense, as something behind, rather than to be attained as a phase of blessing. The state of the Church at Corinth was of the very lowest, it will be remembered, and instead of exhorting to a laying hold of blessing as never before received, the Apostle rather points back to what had taken place, and makes the ground of his appeal to rest on this. In other words he is saying: Remember what you are, recall the original solemn facts, and come at once up to them experimentally.

The next step will be to trace the use of the word "baptized" so as to understand its meaning in this text. 1 Cor. x. 1, 2: "I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea, and were baptized unto (or into) Moses in the cloud and in the sea." "Baptized unto Moses"—what is this? Behind it lies redemption by blood, deliverance from the bondage of Egypt, and the result—that

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Moses led them through the sea, type of death to the past life, and brought them under the blessed guidance and protection of the cloud, symbol of the Holy Spirit. It was not, then, a phase of blessing for some, but what *all* partook of. Yet how few had any clear perception of the results experimentally of this baptism, as provided by their murmuring rebellious disobedience later on. We have here an illustration of being baptized into a wondrous position of blessing, without following on to possess the good promises. It would have been foolish to have put the question, "Have you received the baptism unto Moses?" The wise one would be, "Do you know the results in your future life of the baptism into Moses?"

Gal. iii. 27: "As many as were baptized into Christ, *did put on Christ.*" A statement of a definite fact in the past, probably connected in the apostle's mind, not so much with the administration of the ordinance of water baptism, but with the truth already stated in 1 Cor. xii. 13. To this add Rom. vi. 3: "All who were baptized into Christ Jesus *were baptized into His death.* We were buried, therefore, with Him through baptism into death." Here, again, let us look at the spiritual fact behind the ordinance of water baptism, should any prefer to take the whole passage in connection with such ordinance. It is again a past tense statement, the great New Testament revelation of the results of the gift of the Spirit—united to the body of Christ, partaking of His life and nature, an indissoluble and eternal union—putting on Christ as the manifestation for the future of the inner life through conduct and character, and so identified with him in death and resurrection as henceforth to be able to walk in newness of life. The expansion of this position of the believer in Christ is found

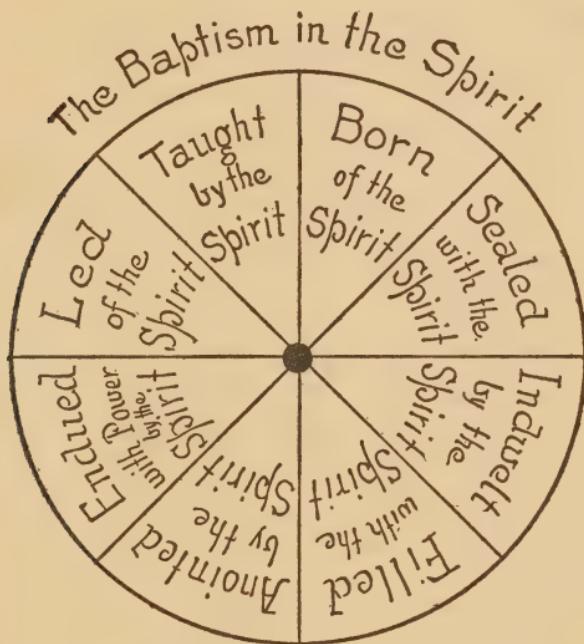
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in Eph. i., ii., iii., where the apostle sums up the marvelous inventory of the blessings, saying they are ours, to be appropriated, held, lived in, enjoyed, and accepted by faith. His prayer is not that the Ephesian Christians may *have*, but that they may *know* what they have. No exhortation is found in those three chapters, all is statement of fact, the definition of the position occupied in Christ. When this is known, nothing is simpler than to appropriate by faith continuously, moment by moment, the wealth of blessing; not praying to *realize*, always a dangerous word, but thanking for the knowledge that will enable the activity of faith to possess and live out the fulness of blessing. Supposing any poor person has had \$100,000 deposited to his credit in a bank, but does not know it; the fact is there, absolutely true. What is needed? That the possessor should *know* the fact, not pray for the money. Knowledge obtained by faith will lead to immediate action in using the fortune, and alter instantaneously the experience of such an one. He will begin to draw his cheques, surround himself with the comforts, luxuries, supplies, that his poverty debarred him from enjoying. Desire gives place to acceptance and thanksgiving, and things move on in due course as the legitimate outcome. Therefore, KNOW your position in Christ, the baptism in the Spirit, into the one body, into all the blessing that God has stored up in Christ, and give thanks heartily by faith.

The accompanying diagram may make more clear the presentation of this subject. John the Baptist's two great proclamations were "Behold the Lamb of God that taketh away the sin of the world," and "He shall baptize you in the Holy Spirit and Fire." Whom would He baptize? Those whose sins He bore, and who Honor Him as the Lamb of

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God. All of them, or some of them? Surely *all* of them, for the one statement is as universal as the other. The Sin Bearer is the Baptizer. Those whose sins are taken away are to receive the Baptism in the Spirit. He takes away sin that He may give the Spirit in its place. Where Sin reigned, now the Spirit is to rule, encompass, surround, immerse. Is it a matter of fact, or experiment? First, a matter of



fact in the case of every Believer; and then it should be, and may be, an experimental fact. But in very many cases, through ignorance and unbelief, this is not so. The awakening of the mind to the knowledge of the Fact is the experimental side of the blessing. Of what, then, does the "Baptism in the Spirit" consist? It is a phrase to cover the

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whole work of the Spirit from the beginning to the end of the Believer's life. It is not some special distinct experience; but every distinct experience that may arise will be a fuller knowledge of all that is wrapped up and included in the Baptism in the Spirit.

Place yourself in the centre of the circle and face the Segment labelled "Born of the Spirit." There remain, and tho' all the other Segments are yours you may never know them experimentally, because you have not *faced* them and appropriated by faith their meaning. Again, turn to the left and face the Segments "Taught" and "Led," and there may never be the knowledge of the Anointing, or the Infilling, or the Enduement of Power. You have received your Baptism in the Spirit, but you have not known the Resources, and the Bestowments, and the gifts that are awaiting you. Face any fresh phase of the Spirit's work, and you enter upon a fresh blessing and a fresh sense of His Power and Promise; but no one phase is THE BAPTISM.

Then, again, what does the word Baptize mean? It means to immerse, plunge into, cover completely with. It is used of plunging a cup into water, when the water completely covers it. It is not a word to define an *internal* experience, but rather an operation on the believer. God sees us immersed in the Holy Spirit, and then by the Spirit placed in the Body of Christ. First baptized into His death, and then baptized into Christ risen and exalted.

The internal experience is Drinking of that Spirit. Within He accomplishes the cleansing, sanctifying, infilling.

The experimental side of the baptism in the Spirit is found in Rom. vi., opening with the great question, "Shall we continue in sin that grace may abound?" There is no question more common than this in the experiences of the

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people of God. On all sides we hear it put thus: "I know I am a Christian, I believe the Lord Jesus Christ has died for my sins, has given me full pardon and eternal life—I know that I have a changed heart, for in many ways I am different, but I have not full deliverance from sin; I fail along a certain line of habit of sin. I know it is wrong, but I cannot help it. I have prayed about it, wept over it, resolved again and again that I would watch and strive and gain the mastery. It is of no use. The plan of salvation only works up to a certain point experimentally. I do continue in the commission of certain forms of sins that my conscience rebels against, and but for the abounding grace of God, I should be in despair. What is the application of the truth that I need to deliver me from sin? I suppose I need the Baptism of the Spirit. I have prayed for that, and waited and hoped, and studied the question, but it is no good!" This typical case of the state of a very large number of Christians must be helped and honestly met. First, it is not a Baptism *of* the Spirit that is needed, but a grasp *of* the truths that lie embedded in the statement, "Baptized *in* the Spirit. Baptized *into* Christ Jesus. Baptized *into* His death." Two facts were accomplished at the death of the Lord: death FOR sin, and death TO sin. Death *for* sin has been expounded by the apostle in the preceding chapter of the Epistle to the Romans, and the believer has been called upon to see by faith his identification with Christ on the cross in the sight of God; so that in death passing upon Christ for sin, it has passed upon him in Christ. No further sentence of death, then, is possible for Christ or for the Christian. All questions of guilt and consequent condemnation have been settled once for all, as

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stated in Rom. viii. 1. Death for sin has been substitutionary.

He bore on the tree the sentence for me,
And now both the Surety and sinner are free.

But this alone does not give power over sin. The second fact is death TO sin. On the cross sin surrounded the Lord in every possible way. Sin was laid upon Him; He was made sin. Sin sought to tempt Him in the threefold plea: "If thou be the Christ come down from the cross." Sin vented its worst against Him in the treatment He received from Jew and Gentile. He was exposed to its power, its malice, its guilt, its vehemence from every quarter. But the moment He died, He was *dead to it all*. Nothing more of sin could touch Him in any way. He was out of its reach, beyond its power—no more sight or sound of it could reach Him. Death delivered and severed Him from it for ever. Rom. vi. 10: "In that He died, He died unto sin once: but in that He liveth, He liveth unto God."

Just as a believer has identified himself by faith with Christ on the cross in dying *for* sin, let him proceed to do so in the matter of dying *to* sin, according to the command of Rom. vi. 11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus." Let faith quietly look at this new position in which God sees the believer, namely, to be as far from the power and touch of sin as Christ is, death being the delivering force and fact. So much more lies here than many have ever seen. FIRST, reckon yourselves to be what God sees you to be, namely, "*dead to sin in Christ*," this is a negative fact. Next, reckon yourselves to be what God sees you to be, namely, "*alive unto God in Christ*," even as the Spirit has

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baptized you into that life of Christ, and made you partaker of it. Thirdly, act immediately before God, according to the command in v. 17, "*Present yourselves unto God* as those that are alive from the dead, and your members as instruments of righteousness unto God." The work of the Spirit of God is to guide you into these definite positions of faith, and in so doing, to give an experimental result in victory over all the sins that have mastered the life. Verse 12 adds, "Let not sin THEREFORE reign in your mortal body." The Baptism in the Spirit is provided to accomplish these very results from the beginning of the spiritual life. Because so few know this or have heard it, an experimental stepping into the position of victory and deliverance, accompanied by its flood of joy and peace, has been called, "receiving the Baptism of the Spirit." It really should be termed, "Accepting the results of the Baptism *in* the Spirit."

WHAT IS RECKONING?

This is undoubtedly the crisis word, which admits into the treasure-house of the fulness of blessing. The best illustration of it may be found in the story of Jairus's daughter being raised from the dead. The child was dying; as a last hope her father hastened to the Lord, engaged in open-air work at the time, and falling down before Him, said, "My little daughter lieth at the point of death, I pray Thee that Thou wilt come and lay Thine hand upon her, and she shall live." The Lord proceeded so to do, but was detained by the incident of the woman who came behind and touched Him. The result was that the delay in His arrival proved fatal, and the servants hastened to inform their Master that it was too late—the child had died. On overhearing this, the Lord said, "Fear not, believe only, and she shall be made

whole," meaning, "You put the case into my hands, leave it there—the altered conditions in the child have not altered my purpose." On arriving at the house, they found the child was truly dead, the body laid out for burial, and the mourning ceremonies had commenced. Followed by five persons, namely, the parents and the three disciples, Peter, James and John, who to us represent Faith, He entered the room occupied by the professional mourners, and said, "Weep not, she is not dead, but sleepeth." But they laughed Him to scorn, knowing she was dead. Now, who was right? Who is to be believed? The women who can speak from authoritative experience, having handled and laid out the body, or the Lord, who addresses His words to faith? Both are really right from their two standpoints. From the point of experience the women are right; from the point of faith Christ is right. That is to say, the Lord appeals not to sense or feeling, or experience, but to Himself, and as good as says: Reckon that child to be alive in the face of present conditions, and she shall be alive. He makes an assertion of faith in advance of its being a fact, in order that faith may act as though it were a fact—then it will become an experimental fact. There was, however, a hindrance in the way in this case, the scornful unbelief that asserted its experience against His word. He had to put the scorners out, and when the room was cleared he did what Jairus had originally asked Him to do; He took her by the hand, saying, "Dearie—get up," and she arose.

In Rom. iv. 17, the whole position is summed up in one sentence regarding Abraham. "Him whom he believed, even God, who quickeneth the dead, *and calleth the things that are not as though they were.*" This is *reckoning*, and then the Spirit of God steps in to make the reckoning of faith an

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experimental fact, and so the true results of the baptism in the Spirit are received and known, moment by moment, as faith continues in exercise, believing that I am dead to sin, alive unto God, and so presenting myself unto God as one who is alive from the dead.

To many this sudden perception and knowledge is accompanied by an experience so rich, so full, so wonderful, that they have said they have received the Baptism of the Spirit. Thank God for the knowledge received, for the prayers answered, for the scales fallen from the eyes—but looking back over the past, was not that very position of blessing the one the Spirit had brought them into, only they knew it not? Now press on to further heights of knowledge that will mean possession by faith of much more of the promises of God.

CHAPTER IX

RECEIVING THE SPIRIT

JOHN xx. 22: "*He breathed on them and said, Receive ye the Holy Spirit.*"

Acts i. 8: "*Ye shall receive power after that the Holy Spirit is come upon you.*"

Receiving is accepting and giving thanks. It is the open heart turned toward the source of supply, taking by faith what God offers as a gift to be used *for* God, and *by* God. The hindrances, therefore, are unbelief, and the planning as to *how* we shall receive, and for what purposes, often for what selfish purposes. Who can receive? Those who have hearts cleansed from the sin of selfishness and unbelief. There must be a clean receptacle for the pure treasure. "We have this treasure in earthen vessels." The treasure will not alter the substance of the vessel, just as no amount of gold stored in an earthenware jar will ever affect the earthenware. What is needed is the heart and spirit to be cleansed from sin. This is the Spirit's work, applying the result of the sacrifice of Christ, and so making the way for His reception and indwelling, unhindered and ungrieved. There is to be no interval between the acceptance of Christ as Saviour and of the Holy Spirit as the Indweller and Sanctifier. The one follows immediately after the other, or is simultaneous with the other, but unless the truth of this be taught, necessarily many will be unaware of how they may receive, welcome,

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and rejoice in the Presence of the great Blessing.

At first sight the narratives in the Acts of the Apostles may appear to contradict this statement; but difference must be made between initial preparatory steps, and the normal condition of things resulting therefrom. It will be noted there is a difference of method in the treatment of the Jew from that of the Gentile.

Let us look at the narrative relating to Jews receiving the Holy Spirit (Acts ii. 38). In answer to the great cry of the convicted hearers on the day of Pentecost, who were all Jews, the Apostle Peter said, "Repent and be baptized every one of you . . . and ye shall receive the Holy Spirit."

Here the order was 1st, "Repent," *i. e.*, change the attitude of mind toward Jesus of Nazareth, whom the nation has condemned as an impostor and blesphemer, and look up to Him as Lord and Christ, risen from the dead, head of the nation and exalted by God.

2nd, "Be baptized"—this was necessary as a public acknowledgment of the position taken, and a confession of the reversal of the national vote against Him. To understand this, it is necessary to somewhat drop our modern ideas of Christian baptism as a church ordinance, and put ourselves back into the habits of thought of that time. Baptism was then the confession of accepting the one who baptized, or in whose name the rite was administered, as the acknowledged Teacher of the disciple. It was committal to a certain Person setting forth certain spiritual truths and was the badge of the new discipleship.

Thus had John the Baptist baptized, and later on Christ's disciples baptized in His Name, probably rebaptizing many of John Baptist's disciples as they moved on from the one teacher to the other. In this way Peter challenged these

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3,000 enquirers, if truly in earnest, to prove it by the process that was customary, of being baptized in the name of the Lord Jesus. It would be a step taken in direct opposition to the nation's attitude.

3rd, "Ye shall receive the Holy Spirit." The confession by a public act of faith in Jesus of Nazareth being raised from the dead, exalted to the right hand of God as Prince and Saviour, and giving remission of sins, would receive the Divine ratification of the gift of the Holy Spirit. The nation had shouted, "His blood be on us and our children," and this demand would have to be endorsed by God unless repentance and confession followed.

There was therefore need for these Jewish believers to be dissociated from their nation, in the matter of the national guilt, by this act of baptism, and then the gift of God could be bestowed, purchased by Calvary's atonement, making them members of the family of God.

In Acts ix. 17, 18, the treatment of Saul of Tarsus by Ananias is on similar lines. "Brother Saul, the Lord . . . hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost; and immediately there fell from his eyes, as it had been scales, and he received sight forthwith, and arose, and was baptized." In his own report of the event, in Acts xxii. 16, he says that the words of Ananias were "Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

In neither case is any further reference made to his receiving the Holy Spirit, and not till chapter xiii. 9, is the fact mentioned in these words—"Then Saul (who is also called Paul), filled with the Holy Ghost." The impression left on the mind is that the same order prevailed with this persecuting Jew as had been observed on the day of Pentecost.

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The Samaritans come next under notice, as recorded in Acts viii. Philip has been the evangelist, winning many to Christ, and baptizing them, both men and women. But the definite imparting of the Holy Spirit as the indweller and occupier of these believers was conditional on the arrival of two apostles, who apparently, carefully investigated the work done, satisfying themselves that it was the work of God, that these believers are genuine and true, but detecting the falseness in Simon Magus.

Then they prayed that they might be partakers of the same wonderful fulness of blessing with all Jerusalem converts, and laying hands on them, they, too, received the Holy Spirit. The great truths concerning the Holy Spirit had not formed part of Philip's teaching. He had confined himself to the proclamation of the work of Christ on Calvary for the remission of sins. The fuller preaching produced accompanying fuller results. The Samaritans were connections by race of the Jews, were guilty of having rejected Him, and therefore came under the same treatment in relation to the Gift of the Spirit.

The last illustration will be found in Acts xix. 1-7. The Apostle Paul, on his first visit to Ephesus, found twelve brethren, i. e., Jewish believers, who had been under the limited teaching emanating from John Baptist. Evidently they had had no knowledge of the facts happening since John Baptist's ministry, in connection with the death, Burial, Resurrection, and Ascension of the Lord Jesus, and the consequent Descent of the Holy Spirit on the day of Pentecost.

Two theories account for their position. One is that they had happened to have visited Judea at the time of John Baptist's career, heard the preaching, were moved by it, and had

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been baptized of him in Jordan, shortly afterwards returning home to Ephesus. The other is that Apollos, mentioned in xviii. 24, 25, had been the means of their blessing, having preached and practiced all he knew, namely, the baptism of John, as described in xix. 4. This seems the more likely fact of the two. Paul, then, had to instruct them in the full Gospel, and, being Jews, caused them to be baptized in the Name of the Lord Jesus, as a confession of Him as their new Teacher and Lord, and then they, too, could receive the Holy Spirit.

It will be seen from these facts that the initial steps for the bestowal of the Holy Spirit upon Jews were peculiar, local, and introductory; by no means indicative of the way in which the Church in general should receive the Holy Spirit. Is it, therefore, fair and helpful to use the question of Acts xix. 2, to a company of Christian people in totally different circumstances and position to that of the twelve who were thus addressed?

If the question be used, then surely the *same treatment* ought to be followed, and the reception of the Holy Spirit ought to be made dependent on re-baptism. But this no one thinks of suggesting, much less practising. The use of the question may lead to much confusion of thought in consequence.

In Acts v. 32, the whole situation is summed up in the words, "The Holy Spirit, whom God hath given to them that *obey* Him." The act and attitude of obedience secured the gift in all cases above cited. It was the distinct confession of the **LORDSHIP** of Christ that was needed to secure the mighty gift, for the Spirit has come to glorify Christ.

The treatment of Gentiles will be the next section of our study, and we have but one case which may be taken as

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typical of the whole work of evangelizing the Gentiles. Acts. x. contains the story of the visit of Peter to Cornelius' household at Cæsarea, made at first very unwillingly, but under direct guidance of the Holy Spirit. The company addressed were all heathen-born and had come under the influence of the Theism of the Jewish religion as distinct from the Polytheism of Rome. Renouncing the latter, Cornelius had been for some time a diligent searcher after truth.

The preaching of the Apostle Peter was the simple exposition of the spiritual results of the well-known facts concerning Jesus of Nazareth. As soon as he came to the utterance, "Through His Name, whosoever believeth on Him shall receive remission of sins," the Holy Spirit fell on the hearers and they immediately began to give testimony in a similar way to that on the day of Pentecost. The similarity of the scene convinced the apostles that the same event had occurred among these heathen believers as had happened to the Jewish believers in Jerusalem.

Baptism in this case followed the receiving of the Spirit, and the act of obedience was to indicate the full truth as to what had occurred. Why is the order reversed? Because there was not retracing of any step necessary on the part of these Gentile believers. They had never been in a position of antagonism to Christ, they had rejected no definite offer of the kingdom of God as had the Jews. With them the process was simpler. It was the opening of the heart by faith to the truth presented, and the Holy Spirit took full possession immediately they believed on the Lord. This seems to be the normal condition for the outpouring of the Spirit upon Gentile hearers, especially the heathen. Possibly a truer grasp of these conditions might lead to a better

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presentation of the Gospel, accompanied by better results among the heathen of to-day.

What about the present condition of Christian people to whom much of this outline may be utterly unknown? We have amongst us to-day a condition of things partly represented by both aspects of affairs as given in the Acts. There has been a rejection of the claims of Christ as Lord, a disobedience to His revealed will and word, partly through the pressure of current religious opinions, partly through ignorance, but an ignorance that is culpable. Then again we are Gentiles and not Jews. There must therefore be a modified presentation of the truth, possibly framed under the question, "How have ye received the Holy Spirit since ye believed?" There has been a reception, but not a full reception, not the great and gracious infilling of the Spirit.

By many He has been received into the smallest portion of the heart, and there He truly is, but restrained, unconcerned, with no liberty of action, no power of control, no freedom of speech. What is needed is that the whole being be thrown open to Him without reserve, that He be welcomed as the Lord, the Occupier, the Possessor of all, to control, dominate, use, and sanctify *all* for the purposes of Christ. There are barriers of self-will—that will have to be swept away. There are habits of self-indulgence—that will have to be confessed and surrendered to Him. All must come under the searchlight of His holiness, and whatever is found out of harmony must go. Then, and not till then, will the reception of the Spirit be in accordance with the original pattern, accompanied by similar results. At conversion He was undoubtedly received, but by many quite unconsciously; now let such see Who has been abiding in them, revealing Christ the Life, and they will know the meaning of "life abundantly."

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THE GIFTS OF THE SPIRIT

The gifts of the Spirit must be clearly distinguished from the Spirit Himself. His presence is the first great fact. As He becomes known and yielded to, He is able to bestow gifts on the believer that will enrich the life and character, and make such an one useful and effective. The power for soul-winning is a gift, so also is the power for intercession—the exercise of faith for others, gifts of ministry, teaching, discerning of spirits, etc. See the catalogue in 1 Cor. xii. 8, 28.

He delights to give; so ask for such gifts as He prompts the heart to desire, and claim them from Him, to be used always and only under His direction, and solely for the glory of Christ, otherwise they may be withdrawn. "And yet," says the apostle, "I shew unto you a more excellent way" (1 Cor. xii. 31), something that every believer may possess apart from certain gifts bestowed only on some. He then goes on in chapter xiii. to expound what is "the Love of God shed abroad in the heart by the Holy Spirit," and counsels all to desire this. In reading this remarkable chapter, for charity put the word *love*; then for love in a second reading substitute the name *God*, "for God is love"; for God, substitute *Jesus*, for He was "God manifest in the flesh," and then read through for the fourth time, and the chapter will give the full length portrait of the Lord Jesus, thus:—

"*Jesus suffereth long and is kind.*" Luke ix. 54. The Samaritan villagers who refused Him hospitality were spared all vengeance.

"*Jesus envieth not.*" Luke ix. 49. He refused to forbid the man from casting out unclean spirits, who was able to do so, though not one of the commissioned disciples.

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“Jesus vaunteth not himself.” Matt. ix. 30. He requested the blind men whom He had healed not to publish it abroad.

“Jesus is not puffed up.” Mark i. 37. When all men sought Him after a time of gracious blessing, He withdrew to another village.

“Jesus doth not behave Himself unseemly.” John x. 39. He showed no resentment when stoned in the temple courts while doing works of mercy.

“Jesus seeketh not His own.” John vi. 15. The kingdom was His, but He neither sought it, nor would He accept it from the crowd who offered it.

“Jesus is not provoked.” Luke xxii. 61. Peter’s denial called forth only a look of forgiving, forceful love.

“Jesus taketh no account of evil.” Luke xxiii. 34. He prayed, Father, forgive them.

“Jesus rejoiceth not in iniquity.” John viii. 11. He dismissed those who brought the charge of sin, and forgave the sinner with His “Neither do I condemn thee.”

“Jesus rejoiceth in the truth.” Luke x. 22. In that hour Jesus rejoiced in the Holy Spirit.

“Jesus beareth all things.” Isa. liii. 4, 1 Peter ii. 24. He hath borne our griefs and carried our sorrows—who His own self bare our sins in His own body on the tree.

“Believeth all things.” Matt. xvi. 19. He believed in Simon Peter, notwithstanding His knowledge of his character.

“Hopeth all things.” John xiii. 3-6. Knowing the approaching scattering, how He hoped in their future faithful and splendid service.

“Endureth all things.” Heb. xii. 4. He endured the cross, despising its shame.

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"Jesus never faileth." John xiii. 2. Having loved His own that were in the world, He loved them unto the end.

To receive the Holy Spirit will be to have such love as this filling the heart, so that these great features of the Lord's character may again be seen in His people. Let faith give the hearty welcome, and blessing will overflow to others.

CHAPTER X

SINS AGAINST THE HOLY SPIRIT

HE Holy Spirit, being the Third Person of the Trinity, can be sinned against, alas! and Scripture contains a series of warnings in relation thereto. The first thought that arises in connection with this subject is no doubt concerning "the unpardonable sin," about which much confusion has arisen, and, in consequence, morbid minds have been sorely oppressed. The reference to this occurs in Mark iii. 22-30. A well-known writer on the Holy Spirit, Rev. J. Elder Cumming, D.D., of Glasgow, in this book "Through the Eternal Spirit," has very helpfully analysed this passage under the following heads: Ver. 21, the Lord's friends went out to lay hold of him, saying, "*He is beside Himself.*" This the writer calls blasphemy in the first degree. It was defining the power that controlled and filled Him as madness, a brain trouble. In ver. 22, the Scribes said, "*He hath Beelzebub,*" that is, demoniacal possession, a control exercised by a fallen spirit. This he calls blasphemy in the second degree. Then in ver. 30, They said, "*He hath an unclean spirit,*" thus attributing impurity to Him, and accusing him of the most awful condition a man could be in. This is blasphemy of the third degree, and is "The Unpardonable Sin."

It is attributing all the outcome of the blessed, holy life of the Son of God to the unclean powers of hell. What can

be worse? For such there is no forgiveness, inasmuch as such a heart is absolutely inaccessible to the Holy Spirit, being "guilty of an eternal sin," v. 29, R. V. The utterances of advanced Spiritualists, attributing the Lord's life and work to spirit control, is the modern phase of this blasphemy. The proof that such a sin has *not* been committed is the very anxiety in the mind of the troubled, lest they should have done so.

The other sins against the Holy Spirit may be classified as follows:

I. Ignoring the Spirit

We must distinguish between *ignorance* of the Spirit and *ignoring* the Spirit. The former was the condition of things mentioned in Acts xix. 2, in connection with the twelve disciples whom Paul found at Ephesus. In no way were they blameable for this. On the other hand, in Gal. iii. 3, there was great guilt, "Are ye so foolish? Having begun in the Spirit, are ye now perfected in the flesh?" Here was an ignoring of the continuance of the Spirit's presence and work, substituting self-effort and religious ordinances for His holy energizing.

A common sin is this to-day, seen in the religiousness that imposes burdens, attaches importance to ritual, and magnifies "works."

II. Despising the Spirit

Heb. x. 29, "Hath done despite to the Spirit of Grace." Acts xiii. 41, "Behold, ye despisers, and wonder and perish." The sin against which the warning is raised was one peculiar to those Jews who had come under the Gospel teaching, and been impressed by it, who had been induced

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to renounce their Jewish priesthood, temple sacrifices, and be identified with Christianity; but who were tempted to recant and return to what they had forsaken, despising the work of Christ. For such, if so doing, according to Heb. vi. and x., there was no further hope. These texts may be wrongly applied to backsliding of life and heart on the part of professing or real Christians, and much damage be thus wrought. No person in this country, for instance, who backslides from following Christ goes back to a forsaken form of worship or religion, which had had its origin in divine revelation, and its fulfillment in Christ. A little thought will show the difference between renouncing Christ on the part of a professed Jewish convert, and the cessation of faith and love in an ordinary Christian professor.

III. Resisting the Spirit

Acts vii. 51, "Ye do always resist the Holy Ghost; as your fathers did, so do ye." The audience addressed by Stephen had been "cut to the heart" by the truth announced, and intense antagonism had been aroused, which culminated in their stoning him. It was a conscious determined sin, and, as such, was of an awful nature. Too common is this sin now, in many cases, when the Gospel is proclaimed with equal clearness. It is the attitude of self-will against God.

IV. Vexing the Spirit

Isa. Ixiii. 10, A. V., "They vexed His Holy Spirit." Psa. Ixxviii. 41, "They provoked the Holy One of Israel." How? By perpetually murmuring, doubting, disobeying. The whole Psalm will repay close studying, as showing an exhaustion of language in describing every phase of sin

against God on the part of His people, Israel. The climax was reached at Kadesh-Barnea, when God desired earnestly to give them possession of the land of promise, and they refused to enter in. Num. xiv.

Similarly the Holy Spirit is prepared to take the people of God of to-day into possession of their *land* of His promises, but disobedience and refusal to obey prevent. How do we feel when our orders given to a child or servant are repeatedly ignored? Do we not often say, "How very vexatious?" Intensify this in thinking of the grieved love that longs for the recognition of an obedient faith in order to lead into possession of untold blessedness.

V. Grieving the Spirit

Eph. iv. 30, "Grieve not the Holy Spirit of Promise." Psa. lxxviii. 40, "The grieved Him in the desert." Heb. iii. 17, "With whom was He grieved forty years? Was it not with them that were disobedient?" See Psa. xcv. 10, "It is a people that do always *err in their heart*." This division is hardly separable from the one before, the words *vex* and *grieve* being much the same in meaning. There is, however, the additional thought of the heart-sin against the Spirit of God. In Israel's case the Presence of God was resident in the midst of the camp, and the fact was attested by the pillar of cloud always visible, day and night. With the believer now, the Spirit of God is also residing. "Your body is the temple of the Holy Spirit." To ignore His presence, refuse obedience to His known will, disobey the plainly-written commandments, is to grieve Him and prevent His further manifestation of power.

VI. Quenching the Spirit

1 Thess. v. 19, "Quench not the Spirit." The idea here will be the extinguishing of the love and power of the Spirit in relation to His purposes and work, and causing an utter cessation of their manifestation, rather than any such thing as absolutely expelling Him. Let us be quite clear on this point. Is it possible for a child of God to compel the Spirit to leave him on account of his sin? There will be difference of opinion. Some will say Yes, others will say No. If "Yes" be right then with the Spirit leaving, *Life Eternal* must also go, for He is the Spirit of Life, and the life once given can be withdrawn. This would vitiate all such texts as "I give unto them eternal life, and they shall never perish."

The right answer then must be "No." It is impossible to grieve Him away from the human spirit; but it is only too possible to grieve Him into such absolute silence and stillness that it is *as though He were absent*. All power, holiness, energy, love, peace, joy, communion with God. Gone. But He, the resident Spirit of God, remaining in charge, retaining possession in spite of the attitude and hostility of the heart, so intensely loving the poor, sinning child, yearning and interceding, until the restoration may be effected. The use of the word *temple* in 1 Cor. xi. 19, helps to this conclusion. When Solomon, king of Ishael, had built the temple in Jerusalem, the day came for its dedication to God. Solomon offered the building in prayer as the gift of the nation to God. That is as far as dedication can go. The answer of God to dedication is consecration, namely, accepting the gift by taking possession. So when the glory filled the temple, the building was accepted, and thereby occupied. The shekinah glory of God abode in unbroken

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possession on the Mercy Seat of the Ark in the Most Holy Place. That was the inaccessible place to all persons. It corresponds to the *spirit* in the temple of the body. So long as all was being conducted according to the rules of God in the matters of temple worship, the manifestation of the Presence could continue. Blessing. Power, Prosperity, would be the features of Israel's condition. But when the temple courts were defiled, and idolatrous practices were permitted in those courts, when the Holy Place was shut up, as described on the occasion of Hezekiah's accession to the throne, the Presence of God was driven by national sin into the secrecy and silence of the Holy of Holies, and Israel was left unguided, unblessed, a prey to her enemies. Confession and temple cleansing were always accompanied by restoration to blessing, and God could work again on behalf of His people. The vacating of the temple by God's presence did not occur until the destruction of the temple took place by Nebuchadnezzar, when Jeremiah was prophet in Jerusalem. At this period Ezekiel was a captive by the River Chebar, in the province of Babylon. To him God gave visions of the departing of the glory from the temple, prior to the actual destruction that went on before Jeremiah's eyes.

From this significant historical fact we draw our lessons by analogy in the spiritual realm. Sin and disobedience grieve the Spirit of God into silence, but He never leaves the Holy of the Holies in the temple of the body when once He has entered, until the dissolution of the body. What grace and love are here manifested! Well may the apostle write, "Quench not the Spirit." Let His love and power glow and burn like a flame of pure glory, permeating and pervading the whole temple of the body, shining out

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from all the windows of the soul, and kindling other hearts.

There are three ways of quenching a fire. 1, By leaving it alone: that is *neglect*. 2, By pouring on water: that is *wilful sin*. 3, By putting on it what will not burn, and gradually smothering it: that is *selfishness, worldliness*. In one of these three ways how often is the Spirit quenched. Indifference creeps over the soul, prayer and the Word of God are neglected, the love of God chills off, and the Spirit becomes inoperative; or there is the harboring of and indulging in known sin, excusing it, providing for it, allowing in oneself what we would strongly disallow in others, with that treacherous, lying thought, "Oh! I am different!" Or again, the self-indulgence and worldliness of circumstances are permitted to control the life, and the Spirit of God is quenched.

How easily is He grieved, and how easily is He pleased! "The yoke is easy, the burden is light." Not some great thing does He want, but the yielded will, the obedient heart, and then He can rejoice and bless.

Quench not the spirit *in others* by criticism, unkindness, belittling their work or attainment. So often and so easily is this done by a careless or unappreciative expression.

VII. Hardening the Heart against the Spirit

Heb. iii. 7, "Harden not your hearts." This is addressed to believers in Christ. Is there a danger? Surely, otherwise the warning would not be there. It indicates the sin of resistance to certain dictates of the Spirit that may go contrary to our natural tastes. There may be only a partial acceptance of the will of God, hence the absence of the fulness of blessing. The heart is the seat of the affections,

motives and will. Let them all be pliant and submissive, that the Holy Spirit may hold and direct them for Christ.

VIII. Lying to the Spirit

In Acts v. is the record of one of the most solemn events in the internal history of the early Church. The outpouring of the Spirit had been followed by unexpected and beautiful manifestations of graciousness. Amongst other remarkable things was the spontaneous giving of money, and the utter unselfishness of life manifested by the Jewish converts. They had all things in common, many that had lands and other properties, sold them, and brought the proceeds as a gift to the apostles for the relief of the poor. There was no command to do so, it was purely voluntary, and therefore acceptable to God. Two members of the Church, Ananias and Sapphira, had land, and were not willing to appear backward; at the same time they were unprepared to go the full length that the others had gone. There was no sin in this, as the Apostle Peter pointed out; but desiring to be reckoned among the majority for consecration to God, they fell into the terrible snare of presenting a portion of the proceeds of the sale of their land as though it had been the whole. In doing so, Ananias distinctly said that the amount given was the whole, whereupon the Apostle Peter replied, "Why hath Satan filled thine heart to lie unto the Holy Spirit?"

Telling a lie to the Spirit-filled apostles was telling a lie to the Holy Spirit. Has this fact been duly considered? It is equally true to-day. A spurious consecration, half-hearted surrender announced as a full surrender in order to be thought "up to the mark" and "as good as the rest," may be found to be perilously near the sin recorded. The

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story teaches the need of accuracy in words in narrating facts when we make solemn statements in regard to matters of spiritual experience.

The last phase of the series belongs to the same narrative—

IX. Tempting the Holy Spirit

Acts v. 9, "How is it that ye have agreed together to tempt the Spirit of the Lord?" Thus Peter addressed Sapphira when she, not knowing the fate of her husband, had reiterated the statement. It was no accidental or unintentional misstatement, hence the greatness of her sin.

He is the Spirit of Truth, the Spirit of Grace and of Love, the very Spirit of God and of Christ, therefore, trust Him, obey Him, love Him, yield utterly to Him until He can fill and flood the whole being with light, love, and purity. But if the conscience be smitten with a sense of guilt because some of these sins must be laid to our charge, remember that it is the Spirit's gracious work to cleanse our hearts at once from them, applying the results of the mighty sacrifice of Calvary, so that the enemy triumph no more, but that He be able to shed abroad yet more fully the love of God in our hearts.

CHAPTER XI

SOME RESULTS OF THE INFILLING OF THE SPIRIT

GWO sets of Scriptures put before us the results of the Infilling of the Spirit. Frequently the question is asked, "How shall I know if I am filled with the Spirit? The answer is, Test yourself by these Scriptures, and see how far the features of character here depicted are recognizable. Where any or all of them are absent, be much in prayer that they may henceforth be present in the life.

The first passage to be studied will be Ezekiel xxxvi. 20-37. It is primarily a prophecy foreshadowing God's purposes in the national recovery and restoration of Israel. The principles on which such recovery can take place are found to be the same as those that must be applied to the recovery of the Church of God, or a child of God, from any condition of declension. The *reason* for such action of God is given in verses 20-22, in that Israel had profaned His holy name among the nations where they had been scattered. God must vindicate that holy name, and must do so in and through the very ones who had profaned it, and to whose keeping He had committed it. It is a common prayer frequently offered, "*Hallowed be thy name*," but how few comparatively have found out how it is to be done. The name indicates the character. To "hallow the name" will be to expect the manifestation of the character in action, to *wait, trust, obey, and yield*, so that God may thus act on behalf of His people; to "profane the name" is to

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shape one's conduct as though there were no such God, and no obligation to obey Him, so being conformed to the habits of those around. In order to do this, there will be a series of definite transactions by God with His people, to which they must unreservedly yield themselves, that HE may accomplish *His* purposes.

I. Separation by God to God

Verse 24: "I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land." The first principle is—God claiming and taking His own, to bring them, and put them, where He has purposed and promised. This is always *Separation* from what has surrounded the life.

When God would bless Abraham He said, "Get thee out of thy country, and kindred and father's house."

When He would redeem Israel it must be, "Let My people go, that they may serve Me."

In this passage it is, "I *will take*," "I *will gather*," "I *will bring*." Is the heart willing for God to have and to hold thus?

What is "our land"? Is it not the great area of God's promises strewn all through the Bible?—promises of abounding grace, of peace like a river, peace passing all understanding; of joy unspeakable and full of glory; of power over all the power of the enemy; of hope that maketh not ashamed; of the comfort of God in all sorrow. It is into possession and enjoyment of all this that God would fain bring all His people, that they may be independent of all other sources of failing earthly joy.

II. Cleansing from Sin

Verse 24: "And I will sprinkle clean water upon you,

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and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." Contact with other nations will have defiled Israel, and they will need a full deliverance from the habits of thought and action that will have been contracted by them. The mention of "clean water sprinkled" upon them is an allusion to an old ceremony given them by Moses in Numb. xix., namely, the killing and burning of the red heifer, whose ashes were to be kept; so that when an Israelite had come in contact with death in any form, by touching a bone, or a grave, or a dead body, he was to withdraw himself, and be purified outside the camp by being sprinkled with water mixed with the ashes; and then to return to his place in the camp.

Ashes are *the result of a sacrifice by fire*. The clean man sprinkling the unclean with this "clean water," applied to him the results of the atoning sacrifice that had been offered for him.

Similarly the child of God who has come in touch unavoidably with what is associated with death, needs to be cleansed from the defilement and the power of it, and the HOLY SPIRIT applies the results of CHRIST'S SACRIFICE to the *heart*, by means of the Scripture, the Word of God, containing the truth about the death of Christ.

The unconverted are spoken of as being "dead in trespasses and sins." Self-effort is called "dead works," and from both these defiling powers there must be cleansing. It is impossible to avoid the daily contact with those who are "dead in sins"; hence the need for the continual cleansing which is provided by the continual presence of the Spirit of God.

Tear-ducts are located round the eye, so that the moment any foreign bodies touch the eye, the ducts may pour water

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over the eyeball to wash away such substance. The eye "waters" so long as the irritation is maintained, caused by this presence of foreign matter. Even so the Holy Spirit, resident within, will remove immediately the presence of evil thought, purpose, or intention from the heart, cleansing and keeping clean. God says, "*I will sprinkle.*" It is the sovereign grace of God pledged to meet the recurring need in His people.

III. A New Heart and a New Spirit

Verse 26: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." A new heart will be receptive, sensitive, clean, capable; responsive in will, motive, and affection to God's will; no longer irresponsible, like a stone, unyielding, and unimpressionable. Conscience will become fully alive to sin, and give warning of its approach. Then the new spirit will be that which will receive the Holy Spirit, that into which He can enter, being welcomed as the abiding Lord.

IV. The Indwelling Spirit

Verse 27: "And I will put my Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments to do them." The *incoming* of the Spirit introduces the law of God, which cannot be obeyed by the unchanged heart. The *power* that controls is the power of God's presence, making lawlessness impossible. It will in future be "the law of the Spirit of life in Christ Jesus, setting free from the law of sin and death" (Rom. viii. 3). The new law makes impossible the old life: "Ye cannot do things that ye would" (Gal. v. 17).

The new spirit rejoices in the advent of the Holy Spirit, for He alone can satisfy and control. From this Holy of

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Holies of the temple of the body, the Spirit fills the Holy place in the new heart, kindling the fire on the golden altar of intercession and prayer, lighting the lamps of truth, and revealing Christ ever present as the sustenance of the life.

V. Salvation from Sinning

Verse 29: "I will save you from all your uncleannesses." This is not a repetition of the statements of verse 25, but the further result of the cleansing and indwelling, namely, the prevention of the recurrence of the old habits of sin, from which full deliverance is given. This is a blessing that many are needing and seeking. It is promised as the result, not of our effort, but of a Divine Presence, ever holding the heart in its holy, powerful keeping, and from that centre controlling and guiding even to the circumference of the life,—the everyday business and occupation. How completely changed will be the experience as this holy domination is accepted! In order to this, specific, definite sins should be dealt with by being handed over to the Spirit of God for immediate treatment, and that He may occupy the place they have occupied hitherto.

VI. Increase of Strength and Joy

Verses 29, 30: "I will call for the corn, and will multiply it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more the reproach of famine among the nations." Corn is the emblem of strength, Fruit the emblem of joy. The two great features of the Spirit-filled life are power and gladness; not occasionally, but perpetually. How often has the enemy reproached the people of God for weakness and gloominess, taunting with inability to do this or that, and for much sadness of countenance.

Alas! only too true; but now there shall be no more reproach of famine, no more semi-starvation of character and life, no more permanent sadness. The great word *multiply* comes in, so much stronger than add. We can only add; God can multiply. The Fruit will be—"the fruit of the Spirit" (Gal. v. 22, 23). The Corn will be—"strengthened with all might by His Spirit in the inner man" (Eph. iii. 16).

VII. Rebuilding and Replanting

verses 33-35: "In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the Garden of Eden, and the waste and desolate and ruined cities are fenced and inhabited."

The passage suggests the effects of the occupation by God of the whole life and its energies. WASTE characterizes so much unused time, talent, opportunity, money. DESOLATION describes so much of the inner condition of heart and mind—good for nothing in particular, nothing brought forth for God.

New the rebuilding commences, called in the Epistles the *edifying*—the affections, motives, desires have their spring in God and *grow up in Him*. Every faculty of mind and body, every moment of time, every opportunity offering is utilized, and the dreary life becomes a busy life. So much so, that it is remarked by passers-by, *It is like the Garden of Eden!* In what way? The Garden of Eden was planted by the Lord God with every tree was good for food: it had a river running through it that divided into four heads; in the midst of it was the Tree of Life, and also the Tree of

the Knowledge of Good and Evil: there was gold in it, and the quality was excellent. Similarly, in the Spirit-filled life there will be variety of growths of the Lord's planting that will be fruitful in many ministries to others: there will be the River of the water of life clear as crystal, flowing through it, making it glad with the gladness of God: there will be the outflowing in all directions of influence and blessing to others, north, south, east, and west to the heathen at home and abroad; there will be, as the central fact, the life of Christ in the heart, and the corresponding knowledge of right and wrong, with the power to choose the one and refuse the other; there will be the pure gold of divine love that will be lavished on the unloving and unlovely, seeking no return, but rejoicing in loving for love's sake. And the effect of all this? It will be twofold.—

First Effect—Self-Loathing

“Then shall ye remember your evil ways, and your doings that were not good: and ye shall loathe yourselves in your own sight for your iniquities and for your abominations” (ver. 31). A backward light will fall on the past, showing it up in its true colors, and causing self-loathing, bitter humiliation, confession of sin, and expression of the mighty grace of God that has had patience, and has wrought effectually for cleansing and deliverance. To many this experience has come as a surprise and a difficulty. The joy of the Lord and the *sense* of newness of life *temporarily* vanishes for a vision of self almost unsupportable. It must not be allowed to discourage, but be understood as a *proof* of the infilling, not a proof of failure. God desires that we look back to know ourselves, and so much the more magnify Him. “Not for your sake do I this, saith the Lord God, be it known unto you.”

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Chosen not for good in me,
Wakened up from wrath to flee;
Hidden in my Saviour's side,
By His Spirit sanctified.
Teach me, Lord, on earth to shew
By my life how much I owe.

Look to the hole of the pit whence ye were digged, and then sing again the new song—

Unto Him who hath loved us and loosed us from sin,
Unto Him be the glory for ever. Amen.

Second Effect—Blessing to Others

“Then the nations that are left round about you shall know that I, the Lord, have builded the ruined places, and planted that which was desolate” (ver. 36). Instead of the Name of the Lord blasphemed, that Name, honoured and believed because of the change of character wrought by the Spirit of God. The channel of blessing for others is narrowed, if not completely choked by disobedience, but opened by the surrender of heart and spirit to God, so that the stream may flow unhindered.

HOW OBTAINED

“For this, moreover, will I be enquired of by the house of Israel to do it for them, I will increase them with men like a flock” (ver. 37). Prayer is needed; God will be enquired of, that hearts may be brought into harmony with His Holy Will, and know His purposes of mercy.

The other Scripture that deals with the results of the fulness of blessing is Eph. v. and vi. In chap. v. 18 is the familiar passage, “Be filled (or filling) with the Spirit,” and the outcome will be

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I. Heart Melody

“Singing and making melody in your hearts to the Lord,” “Whoso offereth praise glorifieth Me.” The Lord loves to hear the heart worship that may not always be expressed in words, but can nevertheless be heard in heaven.

II. Thanksgiving

“Giving thanks always for all things in the name of our Lord Jesus Christ, to God, even the Father.” (ver. 19). Addressing our thanks as children full of gratitude to our Father, and yet ever remembering that the position we occupy here is similar to that our Lord occupied, therefore, in His Name, representing Him, and claiming only the access through Him.

III. Submission to One Another

“Subjecting yourselves one to another in the fear of the Lord” (ver. 21). This is loss of self-assertion and self-opinion, first in the family relationship, the inner circle, where God’s work must always first begin. The Holy Spirit will fill the home life with fragrance, love and sweetness, the reflection of the utterly yielded spirit to the Lord, and there will be unity of heart and purpose there. Parents and children, husbands and wives, masters and servants—all discharging their different relationships as to the Lord.

VI. Empowered

“Finally, be strong in the Lord, and in the strength of His might” (vi. 10). A vigorous, healthy, strong life, able to resist temptation, to stand firm amid storms of opposition, of subtlety, or of flattery, because God is the strength of the soul.

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V. Clothed in Armour

“Put on the whole armour of God” (ver. 11-20). God has an equipment for the whole life. No part shall be vulnerable; no wile or fiery dart of the enemy shall touch. Enclosed and encased, the Spirit-filled life shall move scathless in the battle, an object of ceaseless attack, but invulnerable. This is the special appointment of God for the surrendered, filled life.

Self-effort, so long powerless against the enemy, supplanted by the Spirit of God, powerful for offence and defence. Head—seat of the thoughts and mind. Heart—seat of the will and affections. Loins—place of strength and uprightness. Feet—means of locomotion and movement. Hands—filled with the weapons that attack and defend—thus standing complete in all the will of God.

Conflict in Heavenly Places

“For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spirits of wickedness in the heavenly places” (ver. 12). The sphere of the conflict has been moved from self and circumstances to the foes of God in the upper regions, where by faith we have access, and where we shall find the real enemy is lodged.

Importunity in prayer, watchfulness to see the hand of God working, and to note answers to prayer, are the outcome of this position. To dislodge the powers of darkness through communion with the Risen Lord, is the work of the Spirit-filled believer. Let us test ourselves by the foregoing facts, and seek unremittingly to know and receive the infilling, that such results may be the constant experience.

CHAPTER XII

WALKING IN THE SPIRIT—PRAYING IN THE SPIRIT



HIS chapter will deal with some practical details summed up in the phrases: "Walking in the Spirit," "Praying in the Spirit."

I. Walking in the Spirit

Gal. v. 16: "I say, Walk by the Spirit, and ye shall not fulfill the lusts of the flesh.

Gal. v. 25: "If we live by the Spirit, let us also walk by the Spirit."

The words translated "*walk*" in the two verses have slightly different meanings. In the first, the ordinary idea of walking is conveyed; in the second, there is the military idea of keeping step, keeping in rank, being, therefore, under orders. The one is ordinary, the other is special; and therefore the command is, Be *always* in the ordinary way, walking by the Spirit and Be *always* specially under His orders for walk, keeping step, being in harmony with Him.

What is Walking?

It is the first activity of the morning—it is the last thing at night. From first to last then, "Walk by the Spirit." Walking is simply taking one step at a time—so take that one step at a time by the Spirit. This will mean no hastiness, no self-will, no independence of spirit.

In Gen. v. 22-24 we find the brief story of Enoch, of whom the dominant feature recorded is that he "walked

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with God." Examining a little more closely, it appears that the birth of his eldest son, Methuselah, was the crisis point of his life, and from that point he is said to have walked with God. Was it the helplessness of that little life in his arms that awoke him to a deeper sense of his own helplessness! Did he see that as he walked about, possibly with his little one utterly safe and content in his arms, he, too, might similarly be upborne by the strong arms of God, and did his whole heart then go out in full abandonment to God from henceforth to walk with God? Another feature of such a walk, is *Communion*—interchange of thought—communication with one another. To Enoch God could communicate many things that He could not to others, and the great delight to God is to have one who will listen to Him, believe Him, accept all He says with an unquestioning faith and a hearty response—no "hath God said!" intervening. The result in this case was *Translation*; "He was not, for God took him." But "before his translation he had this testimony that he pleased God." To walk by the Spirit, then, is to be in communion with God, to receive His revelations, to please Him by agreeing with Him, and to obey the Will of God in all matters, great and small.

The same phrase is used with regard to Noah, in Gen. vi. 9: "Noah walked with God." The result in his case, was the revelation of the coming doom on the Godless earth, and the means of escape to be provided.

The faithful man proclaimed unhesitatingly the truth, warned the people, spent years in preaching righteousness, and by his action in building the ark, proved the sincerity of his testimony; shewing his faith by his works, and by so doing condemning the world, proving he was righteous. To walk with God will be to warn and to save, and so be clear

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from the blood of others. Intensity, earnestness, reality, will be the features of such a character. Communion must always be accompanied by service.

A third illustration is drawn from Abraham in Gen. xvii. 1, where we read of the word of God coming to him: "I am El-Shaddai (the Almighty God), WALK BEFORE ME, and be thou perfect: and I will make a covenant between Me and thee, and will multiply thee exceedingly." To walk before God is to walk under the consciousness of His watchful love, to be protected by His Unseen Presence, to have the light of His countenance resting upon one, and to know His friendship, unalterable by circumstances. This attitude earned for Abraham the title, "the Friend of God." This friendship introduces the soul to an agreement whereby all God's promises can be fulfilled in the every-day life. No detail is too small for His loving care—no temptation to self-indulgence can be yielded to in His holy presence. The agreement of the soul with God's will enable the two to walk together. (Amos iii. 3), "Can two walk together except they be agreed?"

Mal. ii. 4-7 contains a wonderful passage concerning Levi, allusion being made to the attitude and action of Phinehas, the son of Eleazar, the priest, in the matter of Israel's sin with Moab. (See Num. xxv.) The phrase we are studying occurs in verse 6 of Mal. ii.: "The law of truth was in his mouth, and unrighteousness was not found in his lips: he *walked with me* in peace and uprightness, and did turn many away from iniquity. For the priest's lips should seek knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."

Here we find a combination of features in the man who

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walks with God, and who walks therefore in the Spirit. In verse 5, he stands in awe of the Name of God—no irreverence, no trifling, no flippancy. His speech is full of accurate statements concerning Divine things. No corrupt communication proceeds out of his mouth, “no unrighteousness.” Such a wholesomeness in both ordinary and special conversation; a man God can rely on to be faithful and careful, pure in speech, and thus helpful always to others in what he says. Then further, “He walked with me in peace and uprightness;” such a holy calm, such an expression on the countenance of an undisturbed mind, proceeding from the knowledge of all sin put away, all controversy of will settled, all antagonism ended. Uprightness—the idea of unchallenged conduct, an absolutely right attitude towards men and circumstances—and the blessed result of successfully winning others from the way of sin. This “turning many from iniquity,” is a phrase found again in Acts iii. 26, when the Apostle Peter makes use of it, as the purpose of God in sending Christ to Israel. Soul-winning power is the result of walking with God. Such an one is the Lord’s messenger, to be acknowledged as such, listened to, yielded to, for he is the bringer of the words of life and power.

Combine then the characters of Enoch, Noah, Abraham, and Phinehas, and see how they beautifully illustrate the various phases of the Walk in the Spirit. Then to these add yet another expression, found in the New Testament, namely, 2 Cor. vi. 16: “I will walk *in* them.” Here a fresh thought is presented: God the *Energizer* of the life, so that all the activities shall be *God-directed and inspired*. How successful and holy such a life will be, and how unlike the former phase of it, and the perpetual experience of failure.

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It is a strong expression, and corresponds to the one used of the Holy Spirit as "clothing himself with Gideon." (Judges vi. 34).

In Acts xiii. and xvi. there are illustrations of walking in the Spirit. At the Antioch meeting the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." Immediately action was taken in full obedience, and the two were sent out commended by the prayers of the Church there assembled.

Following the history of Paul, it is noticeable how he was guided, and hindered, in going along certain pathways of service. Acts xvi. 6: "*Forbidden to speak the word in Asia*," verse 7, "*They essayed to go into Bithynia, and the Spirit suffered them not.*

The Spirit of God had other plans, and was guiding these men to Macedonia, that they might open up fresh fields of evangelistic work. How often have God's people failed to perceive the mind of the Spirit in paths of service, and have pushed into inviting fields of labour, to find to their surprise so little result. There needs to be a great sensitiveness to the Spirit's voice, and a yieldedness of the will to be ready to obey what may appear to be opposed to common sense and providential circumstances. "The sheep follow Him for they know His voice" (John x. 4). Do we know the voice? Can we be led by the voice? Have we the faith that can *follow* when the path seems so strangely crooked! There must be such a clear conception of the infallible wisdom of the Spirit, together with the cultivated habit of recognising His gentlest intimation and obeying it without a question. It is a splendid abandonment to the will of another, which has been called a "holy recklessness" as to consequences.

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And now I have flung myself recklessly out,
Like a chip on the sea of His Infinite Will;
And I pass the rough rocks with a smile and a shout,
And I just let my God His dear purpose fulfill.

II. Praying in the Spirit

Jude 20, "But ye, beloved, building up yourselves on your most holy faith, *praying in the Holy Spirit*, keep yourselves in the love of God." The Holy Spirit is the Great Director of prayer, and only prayer in the Spirit can be accepted and answered. He examines and tests the motives for our asking. He suggests the subjects for our asking. He phrases the petitions in our asking. He undertakes all the wonderful mystery of prayer from within, expressed in words, or in groanings that are inexpressible. What is His connection with prayer? He understands the Will of God for us. He knows the good things purposed, the schemes for us planned by God; the service we can acceptably render to God. Then He takes into His love our families, our needs, our sorrows, our desires, our trials, our temptations. He looks into them all, perfectly understands them all. To *us* much is mystery, to *HIM* nothing is mystery. To *us* the next day or hour is veiled, but not to *him*; therefore He loves and longs to have such control of our thoughts and desires, as to be able, unhindered, to indite prayer, and such prayer as He knows is according to the will of God, and so must be answered.

With regard to prayer, one great question must be faced. *Does prayer ever alter things?* Has God already planned in His Omnipotence the circumstances and affairs of our lives? If so, then what can prayer avail? It is the mere beating of the wings against the cage of unalterable purpose, and can serve no real good end. But if God has purposely left many things unsettled, undecided, in order that believing

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prayer may be exercised *to settle them*, then what a weapon of marvellous power is placed in the hands of all! There is some meaning in the lines

"Prayer moves the hand that moves the world
And brings the blessing down."

But we must first be sure of it. Then knowing that God waits for the intimation of our desires, and seeing those desires are formed and shaped by the Holy Spirit, so as to be in Harmony wth His will, *He answers prayer*, and there is a definite link between Him and us, agreement as to what shall be done, an entering into His counsels, a communion of the most blessed nature. Rom. viii. 26-28 is the great passage on the Spirit's intercession in us, and for us.

How can we know the will of God in relation to matters of prayer? Here an acquaintance with Scripture helps. Only thus can there be any revelation of the will of God. Certain things pertaining to the spiritual life *are* revealed—certain facts as to the salvation of souls, and the sanctification of believers are disclosed. They have to be sought out, learned, marked, and then used as the basis of prayer. Again, there are the rich clusters of promises strewn here and there throughout the Bible—they have to be sought out, learned, and claimed in prayer, for the glory of God, not for the mere personal enjoyment of the petitioner, or for the easing of a burden, or the limiting of the pressure of difficulty. The will of God here again controls the use of the promises of God, and this will be "praying in the Holy Spirit."

The gracious passage of 1 John v. 13, 14, 15, should mightily stimulate to believing prayer, and enable the soul to anchor on the sure word of God, apart from any visible answer granted. "If we ask anything according to His

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will, He heareth us." This is the first statement. Frame the request, then, so as to have it undoubtedly within the revealed will of God, and the prayer is HEARD. That is to say, it has received the attention of God, it has reached its destination, the ear and heart of God. Then "if we know that He hears us, whatsoever we ask," here the "whatsoever" is qualified by the previous clause, "according to His will." It is not, therefore, anything and everything we may choose to ask for, but with the limitation described, we know that we have the petitions asked of Him. This is "the communion of the Holy Ghost." He has indited the prayer, knowing the will of God, the prayer has been presented, has been received and has been *answered to faith*, but not to sight. One thing is still wanting, namely, *the date*. That God keeps in His own Sovereign hand, *the* but He can fill that in, and He can only do so on the fulfillment of the conditions laid down by Himself under which certain blessings can be bestowed. He must wait until the Person prayed for is brought also into harmony with His will by the Spirit, who is aware of all this, and whose Omnipotent power is directed to the accomplishment of the will of God with as little delay as possible.

Faith takes the answer and gives thanks, thus pledging God to the accomplishment of the petition as agreed to. Our mistake may have been not thanking God before we saw the answer arrive.

And what about prayers concerning matters in which we can obtain no knowledge of the will of God? Pray subject to the clause, "If it be Thy holy will." Time alone can prove—patience and hope are called into exercise, and there will be the learning of other lessons of prayer in the Spirit.

It is a wonderful school to be in. The beauties of the

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lessons given never fade. Endless variety is manifested in divine methods of accomplishing Divine purposes, and blending them with the Spirit-guided prayers. All is designed to bring us nearer to God, to make God more real, faith more real, the present more unreal, and the life *begotten* by the Spirit, *sealed* by the Spirit, *led* by the Spirit, *anointed* by the Spirit, and *filled* with the Spirit, more truly and wholly the heavenly life.

CHAPTER XIII

THE GIFT OF TONGUES

HERE has sprung up latterly in this country a movement known as the "TONGUES" movement, which has spread to many parts of the world with amazing rapidity. Its prominent teaching is that speaking in tongues was the prominent and peculiar and new manifestation of the Holy Spirit on the day of Pentecost, and that the possession of this gift alone marks what is known as the Baptism of the Spirit. Without this gift the Baptism, it is alleged, is absent, and the Fullness has not been bestowed: only a measure of the Spirit's presence and power. Naturally this has caused and is causing great disturbance of thought, great searchings of heart, and much anxiety, together with much seeking after the gift of tongues.

The argument is based on the following facts: 1st, in Acts 2, the outpouring of the Spirit was accompanied by the bestowal on all the 120 of the gift of Tongues, for they all spake with tongues as the Spirit gave them utterance. 2d, in Acts 10, when the Apostle Peter preached to the household of Cornelius, the Spirit fell on them and they spoke with tongues. 3d, in Acts 20, when the apostle Paul found the twelve Jewish brethren at Ephesus who had not heard of the arrival of the Holy Spirit, he told them all the full story; they were baptized in the Name of Jesus, and received the Holy Spirit, and spake with tongues. These three are the only three occurrences

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recorded. From them the deduction is made that the gift of Tongues is *the* mark of the baptism of the Spirit. We have discussed the use and meaning of the word Baptism elsewhere in these pages, and need not repeat the argument. But now to look into the mention of the tongues, and then into the absence of the mention of the tongues, when it might have been expected that prominence would have been given to it, if this argument were correct.

Why was there a gift of tongues on the day of Pentecost? Because there was urgency and emergency. A great gathering of Jews was there from all parts attending the annual Feast of weeks called Pentecost. Many were about to return to their own homes. Startling and stirring things had been happening in the Capital, Jesus of Nazareth had been denounced as a blasphemer, crucified as a malefactor, and accused of being a conspirator against the Roman government. There was a certain amount of superficial show of truth in the statements that were current, though they were practically contradicted by another set of statements and facts. Opinion was divided—and where was the conclusive evidence on either side? The arrival of the Holy Spirit with the double accompaniment of the sound as of a rushing mighty wind and the appearance of tongues as of fire had startled the city, and drawn the immense crowds together, greatly wondering. Hence the necessity for immediate and full explanation of the events that had happened and were happening. So they spake with tongues as the Spirit gave them utterance, and every foreign born Israelite heard the gospel in his own tongue, and the full explanation from the Scriptures with which he was so familiar. It was a speaking not in an unknown

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tongue, but in the current languages there represented. It was the reverse of Babel, and united where languages had previously separated. There was apparently no repetition of the circumstances on any subsequent occasion. The purpose had been served. It was the Holy Spirit's method of evangelizing those foreigners who would soon be departing home.

The feature was they all heard in *their own languages* the Wonderful works of God. No Tongue was an *Unknown Tongue*. To-day those who claim the return of "the Pentecostal Gift" are speaking in *Unknown Tongues*, and NO ONE is hearing the Wonderful works of God thus. What is claimed as Pentecostal is the actual reverse of it. This phase should be well considered.

On the next occasion at the house of Cornelius, another difficulty had arisen. The apostle Peter was extremely reluctant to go to Cesarea Philippi, and mingle with Gentiles who were heathen born. The Lord had some difficulty in getting him there. When there, he had no expectation of the results, in that Gentiles were to be partakers of the like blessing in the gospel with the Jews. He had to see the same thing happen there as at Jerusalem, to convince him, and to convince the church at Jerusalem also, that God had made no difference, but had poured out the same gift on them as at the beginning. This he fully asserted when he gave in his report to the Elders at Jerusalem, as recorded in Chapter II. The Gift of Tongues proved that the blessing to the Gentiles was identical with that to the Jews.

In the third case a similar principle is maintained. These Jewish brethren had heard nothing of the history of the movement commencing with the baptism of John, and

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now they are linked experimentally with the Jerusalem church, and to the first ingathering from among the Gentiles. The speaking with tongues was the proof that the same quality and measure of blessing through the Spirit was given them at conversion, as elsewhere.

Now we will look at the OMISSIONS of the mention of the gift of tongues. When the 3,000, at the close of the day of Pentecost, were filled with the Spirit, having been baptized, we have no record of such gift. Later, when 5,000 more were added to the church, no mention. When the Spirit was given to the Samaritans in Acts 8, still no mention, nor in the case of the Ethiopian Treasurer of Queen Candace. In Acts 6, where the Deacons are chosen who were men full of the Holy Ghost, there is no mention, neither is there any inference that they had previously spoken with tongues. Then throughout the whole of Paul's ministry, as given in the book of the Acts, we have no mention of the gift as accompanying the work, save by inference in the case of the church at Corinth, which had all the gifts in abundant and exceptional measure. The argument put forth fails altogether when tested by the narrative of facts. Further, the history of God's people in all the centuries disproves the assumption that now, to a few, is vouchsafed the FULLNESS of BLESSING only, and that they are possessors of the great power of God as given in the first century. It is one of the enemy's tactics to make little groups of believers think they have been selected from the whole church for a special and peculiar manifestation of God, that sets them above and apart.

A close examination of the first epistle to the Corinthians will go to show that speaking with tongues was the

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last and the least of the gifts, and not to be specially desired, as being so limited in its usefulness. This would never have been so stated if it had been the special mark of the Fullness of Blessing. Keen is the hunger in many hearts after all the Lord has to give. Eagerly are eyes watching for some fresh manifestations of the power of God through the Spirit. All the more susceptible therefore are many, but partially acquainted with the word of God, to the entry of the enemy's imitations of God's gifts.

Then is there no such thing as Speaking with Tongues? Verily there is, and solemn and blessed it is. To whom has it been given? It would appear from such information as is at hand, that the real blessing has been given IN PRIVATE, often unexpectedly and without any seeking for it, and that it has been bestowed for the purposes of worship and adoration, not for soul winning and display. There are some few cases of such gift being bestowed in public meetings, and such have been accompanied by a spirit of gentleness, humility, sobriety and love.

On the other hand, meetings held for the "seeking of the baptism" and for receiving "the seal of the gift of tongues" have been opportunities for the enemy to counterfeit the work of God, to introduce confusion and excitement, and to wofully injure the true work of God. It is doubtful whether there be any warrant for the holding of any such meetings and equally doubtful whether the real gift is bestowed at such meetings. The fruits borne subsequently have not been the Fruit of the Spirit.

Another matter may receive notice here. Have we any right to speak of "Pentecostal blessing"? or to say "Have you received your Pentecost?" These phrases introducing

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the use of the word "Pentecost" may prove to be very misleading. What was Pentecost? It was a Jewish feast day that had been observed for centuries, as had Passover day, and Trumpets, and day of Atonement. Its association was exclusively with the Jewish calendar, and it had no meaning outside of that fact. True, there was underlying the Jewish organization the great purpose of God, foreshadowed in type, and outlined in order of the feasts. It was an incident that the Holy Spirit arrived to dwell in the church on that day. No mention is ever made of the word afterwards. No allusion is found to the name of the day as attached to the events of that particular day. The blessing is NOT Pentecostal, strictly speaking. It is the Holy Spirit's presence and Power received by faith on any day, every day, accompanied by such manifestations and gifts and powers as He shall divide severally to each according to His own will, and according to the circumstances and conditions and times in which the people of God are found. Let us beware of a fictitious using of names and phrases, conveying (all unconsciously) a false impression. He gives the Spirit to them that obey Him. He has a purpose for every life—seek to know it and fulfill it under His guidance and through His indwelling. He has resources and reserves of blessing—ask for such as may be needed for the daily life and experience, and therein rejoice and rest. He gives liberally. He will withhold nothing that is needed for the glory of Christ.

But we are living in days of extraordinary activity on the part of the enemy. Never was God's truth so denied on the one hand, or simulated on the other hand, as now. It is easy for Christians to be thrown off their guard by all sorts of spurious manifestations. The Lord warned

THE PERSON AND MISSION OF THE HOLY SPIRIT

of the fact that in His name many would do wonderful works, and cast out demons. The presence of wonderful works, even of speaking with tongues, is not a guarantee that the Spirit of God is behind it all. Try the spirits—THE mark of the work of God is LOVE—love for the brethren—love for the lost—love for the Lord. All that separates the people of God, and divides and judges others, may well be looked at with the utmost caution. There are any number of self-appointed leaders claiming to be led of God, and appearing to be possessed of supernatural gifts, that after all are not of the Truth.

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